KSHIR BHAWANI TIMES

क्षीर भवानी टाइम्स

Jan. 1997 Jammu Jan. 1997



K.P. SABHA
AMBPHALLA - JAMMU (TAWI)

A Rare Gift On the Eve of
MAHA SHIVRATRI
SHIV SUMAN

In the Loving Memory of KANTH THAPLOO (TURKI) RAJ NARGIS Kashmiri Musical Group New Plot Presents Everlasting Audio Cassette SHIV SUMAN. A Collection of Rare Kashmiri Shiv Bhajans written by Well known Poet of Kashmir Late Sh. P. N. BHALHAMI.

Produced by : Sh. BUSHAN THAPLOO
Directed by : D. K. BHAT (MURAN)
Composed by : PUPU, RAJ and MUNU JI MASTANA
Music— RAJ NARGIS

MAIN SINGERS :—

(1) Papu Ji Raj
(2) Ramesh K. Koul
(3) M. Nargis
(4) Rohita Razdan

Supported by :—

(1) Nittu Bhat
(2) Anjali Razdan
(3) Meenakshi Zutshi
(4) Anita Bhat
(5) Manoj Bhat
(6) Anil K. Bharti

Musicians :— Tumbuk Nari Players Munu Ji Mastana
Daffli— Chand Ji And Manoj
Mirax— Pintoo Jalali
Natoo— Sanjay Raina
Harmonila— Pupu Raj and M. Nargis
Rabab— Ab. Aziz.

क्षीर भवानी टाइम्स

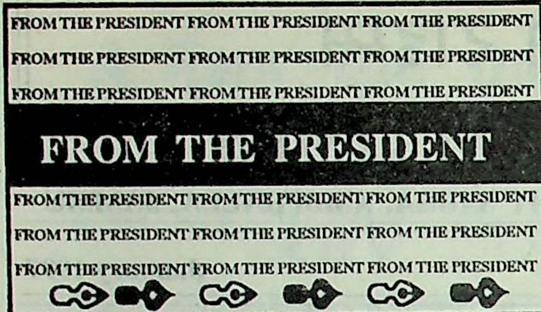
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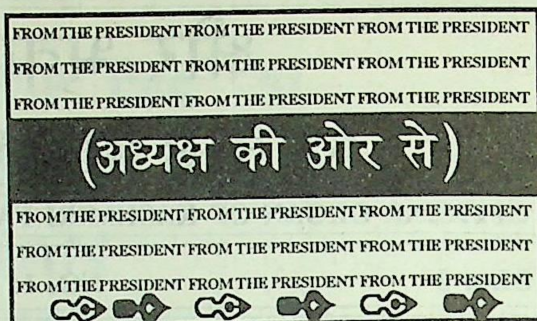
OFFICIAL ORGAN OF KASHMIRI PANDIT SABHA, AMBPHALLA, JAMMU

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IN THIS ISSUE

— ENGLISH SECTION—





Dear Brothers and Sisters,

Language is one of the basic necessity of life. Infact the evolution of human beings, language, culture and religion has gone side by side. Kashmiri language has its roots in Sharda but with time it has been influenced like other notable languages by other cultures and languages as well. In post Independent India the majority of Kashmiri speaking community (Muslims) made Kashmiri language Urdu-Persian and Arabic oriented and there by youth was weaned away from it. The Kashmiri script adopted and recognized by constitution of India in 8th schedule is also Persianised Kashmiri. Although both Devnagari and Persianised scripts were available till 1947 yet G.O.I. under political and religious influence of majority gave preference to Persianised Kashmiri. Our community did not take it seriously at that time. Now we are scattered all over the world and the only written language other than English known to our children is Hindi. Persianised Kashmiri script cannot be understood by them. This will ultimately be a blow to Kashmiri language and culture of K.P. community. The Kashmiri books written in Devnagri scripts are not recognised for awards, text books etc. Naturally K.P. writers get disillusioned. At the same time we find that the interest of community in revival of Kashmiri is growing. So the best way to keep this language alive in the community is to strive for recognition of Devnagri script alongside Persianised script in the 8th schedue. The intellectuals of the community need to give a serious thought towards this problem and come forward with tangible solutions.

—Triloki Nath Khosa

EDITORIAL

Are the displaced wanted back

THE return of the displaced Kashmir Pandits to be the valley seems to the refrain of the function aries of the Government at the state level. In the coming months allurements and temptations could be offered to some of the members to coax them to return. However, this could only be a window dressing exercise. For any meaningful attempt to create conditions for displaced community to go back it is necessary to evaluate the ground realities and attitudes of the majority community towards the displaced people. The latter is very important since this was a major factor in causing the exodus in the first instance.

The attitude of the majority community can be broadly grouped into four categories. There is a substantial group of educated and knowledgeable members who would prefer that the displaced community does not return. They are conscious of the fact that militancy and the turmoil during the last few years has not yielded anything nor is it likely to achieve any substantial gain for the majority community as a whole. The only achievement they perceive is that they have been able to "cleanse" the society by pushing out the minority who had a nuisance value by being competitors for Govenrnment jobs and in academic pursuits and presented themselves as nationalists and patriots (in their language fifth columinsts of the Government of India). Even Sheikh Abdullah has presented this perception of the community in his autobiography.

There is a group of traders and other businessmen for whom the displaced community constituted a substantial market. They were not happy about their departure and would have preferred them to stay. However, during last seven years they managed to retain this market even in exile. Large quantities of vegetables condiments, handicrafts etc. are being siphoned out to the location sites of the displaced community in Jammu, Udhampur and even Delhi and sold at a premium. By now this trading pattern has stabilised and the traders have adjusted to it. For them now the absence of the displaced community from the valley does not make much of a difference.

There is whole lot of youngsters who have become adults during last 8 years and have been continously fed on fundamentalist rhetoric. They have had, no first hand contact with the displaced community but they have been painted in their minds as villians and saboteurs. For them they are the "Kafirs" who should have no place in the "Islamic Society."

Finally there is declining group of mostly elderly people who have had personal contacts with the displaced community. They are nostalgic about their association with them, an association which in several cases bordered on personal friendship and regard. They are the only ones who would love to have the displaced community back in the valley. However, their voice is feeble and their numbers few.

The return of the displaced community to the valley will be by and large determined by the response of the majority community. Are those members of the latter, who want the displaced people back in the position to change the opinions of the others in the coming years? If it is so, which appears to be unlikely, then alone there is any purpose for the displaced community to go back within the present dispensation. Otherwise the return would have to be under a revised constitutional set-up, which guarantees their fundamental rights. What form that set up takes needs to be negotiated along with the determination of the quantum of autonomy to the state as a whole and its various regions.

— S.K. Shah

KASHMIR–THE ABODE OF WISDOM

❑ *Somnath Wakhlu*

"FROM the beginning of time men have sought the solution to a three-faced mystery : the mystery of origin, the mystery of present being and the mystery of destiny. Usually their search has been directed outwards amongst the data of sense experience; backwards into the apparent certainty of the accomplished, forwards to the speculation into the interminate future."

Thus says the author of the book "Man, the Measure of All Things," Shri Krishna Prem. From time to time in every country some wise men have tried to penetrate this "mysterious tremendum." They have in their own way made a quest for Truth and expressed it, often in poetry and art. They are the apostle of true wisdom.

Philosophical wisdom and religion have their different fields in the occident but not in the orient. Here wise men have not wasted their breath in logically proving the existence of the Supreme Reality. They have tried, in the words of L.P. Jacks, "raise the faculty of insight to the requisite pitch for penetrating the disguises of deity."

Like Jammu, Kashmir too has been fortunate in having been the abode of wisdom. Shavisim of Kashmir is a distinct philosophy and wisdom in its own right, which originated and flourished in Kashmir. The celestial valley also craddled in its arms its unique type of Hindu mysticism and Muslim Sufism.

Kashmiri Shaivism :

It is not possible to penetrate the thick veil of obscurity that hangs round the beginnings of Kashmiri Shaivism. Nevertheless, it traces its origin to the SIVASUTRA, which is ascribed to Lord Shiva himself. The sutras were revealed to Vasugupta, who lived between 8th and the 9th century A.D. Among his followers were Kallata, Somananda and Abhinovagupta, who too have written their treatises on Shaivism.

The philosophy of Kashmiri Shaivism briefly is like this. The ultimate reality is Shiv of Shambu. He is the self of all beings, moving and non-moving. He is immanent, that is permanently pervading the universe, inherent in it but, at the same time, transcendental, that is surpassing the universe. Shiva is the Reality beyond which there is nothing. He is pure consciousness (Caitanya), absolute experience (parsamarit) and the Supreme Lord (Paramesvara), from whom the would comes into being as the reflection. "Abhinavagupta" in "Paramarthsara" has illustrated it thus : "As syrup, molasses, jaggery, sugar-balls, candy etc. are all alike juice of the sugarcane, so that diverse conditions are all of Shambu, the Super Self." *Abhinavgupta* again says : as in the orb of a mirror pictures such as those of a town of a village shine which are inseparable from it and yet are distinct from one another and from it, so from the perfectly pure vision of the supreme Bhairava, this universe void of distinction appears distinct from that vision."

The universe is thus but the self-manifestation of Shiva by his own free will and is ingrained in it. The immanent aspect of

Shiva is called Shakti, which is, it may be noted, not an independent entity, but his creative energy. It is five-fold; (*i*) Cit-Shakti, the power of intelligence of self-luminosity (*ii*) Ananda Shakti, the power of independence which bless (*iii*) Iccha-Shakti, the volition which makes Purama Shiva feel supermly able and irresistible will so that he can do or create something (*iv*) Janana-Shakti, the power of knowledge by which Shiva brings all objects in conscious relations with himself and with one another (*v*) Kriya-Shakti, the power of action by which he can assume all kinds of forms.

Man's bondage is due to the ignorance (ajnana) of the Reality. The individual soul though identical with the Supreme Suffers in this world because it has forgotten its real nature and considers itself to be finite; though independent, it identifies itself with the body. The way to the liberation from bondage lies in the soul's recognition of the identity with the Ultimate Reality. Though the individual soul is but the universal soul but it must recognise it. The soul which recognises its oneness with Shiva or God, enjoys pure bliss. This is possible through yogie meditation. Mahadavacharya makes it clear by saying that a love-lorn lady is very eager to meet her lover. But the presence of her lover can give her no gratification unless she recognise him to be lover and possessing the virtues she heard of. He says, "In manner, though the personal sell be manifestd as identical with the universal soul, its manifestation effects no complete satisfaction so long as there is no recognition of those attributes (of Param Shiva); but as soon as it taught by a spiritual director to recognise in itself the perfection of Mahesvara, his omniscience, omnipotence, and other attributes, it attains the whole pleroma of being.

Mokasa, therefore, consists of in returning to the purity of consciousness. Abhinavagupta says, "when thus the imagination of quality has vanished, and the (the released soul) has surmounted the Maya, he is merged in Brahman, as water in water, as mil in milk." It is through contemplation that one can realise it.

Kashmir Mysticism :

Mysticism in Kashmir is unique. There are Hindu mysteries whose principles and methods resemble or are identical with Muslim saints and Darveshes. Then there are Muslim rishis or sufis who have been influenced by Kashmiri Shaivism and Hindu thought. But both the sects believe that there is an." Organic process which involves the perfect consummation of the love of God, the achievement here and now of the immortal heritage of man... or it is the art of establishing his conscious relation with the Absolute."

The known Hindu mystries are Lalla Ded, Rupa Bhawani, Parmanand, Lakshman Joo and Krishna Razdan etc. Lalla Ded is eminent among them all. The Muslim call her Lalla Arifa and say that she became a Muslim mystic. Undoubtedly she attacked idol worship and other preaches of the Brahmana. She was born about the middle of 14th century, when Sultan Ala-ud-Din, who ascended the throne in 1347 A.D. ruled over Kashmir. Lalla has expressed her thought in verse and her mysticism is based on Kashmiri shaivism. In many of her verses she speaks of her Yogic Sadhana and discipline of breath. Parmanand after about five centuries, adores her thus :

"Lallaesvari, unique in her practice of

the yoga of Dvaadashaanta Mandala, Realising anaahaata, naada birds Om attained the Supreme Bliss of Ananda."

The central principle of Hindu mysticism is love, so it is of Lalla Ded and others. They all understand it "as the ultimate expression of the self's most vital tendencies, not as the affection or emotion. "It is in fact, a total dedication of the will, the deep seated desire and tendency of the soul towards its Source."

Parmanand, another great Hindu mystic also believed in this principle and he belongs to what has been termed "Lila-group" of Hindu mystics and have composed songs in praise of the Lila, that is, play of personal God, mainly Krishna or Shiva. His poems and those of his followers are devotional in nature saturated with mysticism : "the Universe exists; it is real and is good,. Indeed all creation is an overflowing of God's joy, a Lila, a Shiva's Dance." They do not believe asceticism or renunciation. They don't care for outward formalism and lay stress on inward experience. They believe enjoyment rather than renunciation in the tradition of Kashmiri Shaivism :-

Rass is where love's expanse broadens into our ocean;
Rass is a equipoise mid sour and sweet;
Rass is where there is no trace of sin
Our dance is devotion yoga or janana.
Our dance is samadhi in "wakeful activity."

Parmanand has very clearly expressed the aim and method of Hindu mysticism in thre following verse:

"To seek unity with God is to venture forth and hazard all, to experience self within." and he goes on to say :

"and shut it (mind) in, and turn its gaze inwards,
commune with the self within the subtle all compassing chit which inhabits all that is,
and in which all things live and move."

Kashmiri Sufism

Sufism came to Kashmir from Iran and it got greatly influenced by Hindu thought. The Reality, according the Sufis, is one and Allah is the supreme Truth and all else is illusion and transitory. A Sufi says :

"We not entrapped by the existence
The universe is but a fib of fancy."

Among the famous sufis are Sheikh Nur-ud-Din, popularly known as Nund Rishi, Shah Gafoor, Shah Qalandar, Naima Sahib, Shams Farqir and Socha Kral etc.

All of these believe that God is present everywher.e His light is present in every particle. A man must have the eye to observe it. Nund Rishi says :

"How can the kite hunt the sprraw----.
How can the barren women feel the ardour of mother's love?
How can the faggot, like the candle, flash into a flame.
how can the fly feel the martyrdom of the moth?"

"I am He" is the main idea of Kashmiri Sufism Man is just the manifestation of that high Reality, i.e. God. Thus man's destination is the same source, fo whom he is the manifiestation.

There are, according to Sheikh Attar, six stages in this path Amar, i.e. (*i*) Renunciation (*ii*) Ishaq, love of God (*iii*) in the third stage the stage the searcher kills all kinds of

desires and temptations. he leaves even sleep. In the fourth stage the man delves deep into the truth and meditates on the virtues of God. He tries to know God perfectly. He sees him in every sigh. Then in the fifth slage he acquires excellence and he is in a state of eestacy and his eye gets fixed on a single Point. In the last stage he reaches his destination and gets the real purpose of being face to face with reality. Thus Kashmir Sufis say Annaul-Haq, I am the Truth and *Vajood-ul-makhlook ain vajeed ul Khatta* that means, all the objects of the world are all but the manifestation of one Allah. Rehman Dar, the great Sufi poet sings :

"Blossomed has the land of the Divine;
Shines like the sun
All the nature has brightened
With the splendour of His Grace."
Again, Naima Saib, another Sufi says :
"Drop emerges from drop
all is but a vast sea.
Himself the sun, Himself the moon
Himself the shining flame."

These are the idea so f a Hindu mystic as well, in Kashmir we find that both the Hindus and the Muslims go with reverence to the shrines of Lalla Ded, Nund Rishi, Dastgeer Saab and Meisha Saib, etc.

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KASHMIRI PANDITS SABHA (Regd.)

KASHYAP NIWAS, AMBPHALLA, REHARI, JAMMU – 180 005

Ref. No.............
Dated 6.1.1997

Dr. Farooq Abdulla,
Hon'ble The Chief Minister,
Jammu and Kashmir,
Jammu.

Sir,

We are glad to notice that a committee under the Chairmanship of Shri B.P. Sharma has been constituted to look into the preservation and recording of the archival material of Jammu and Kashmir. This is a laudable step and is long overdue, so that the rich treasure of Kashmir adrchives is preserved and properly listed.

However, it has been a great disappointment to notice that no Kashmiri Pandit scholar has been included in the committee. There are several scholars who could substantially contribute and provide important inputs to the earlier archival material. It is requested that a Kashmiri Pandit representative be included in the committee.

Yours Sincerly
(Triloki Nath Khosa)
President.

SANGRAHASTOTRA OF UTPALADEVA

–a mystic saint of Kashmir–

❑ *Jankinath Kaul 'Kamal'*

THE lyrical songs of Utpaladeva, one of the most important saiva mystics of Kashmir, are pithy, when recited they pierce the inner recesses of the heart of a devotee, who, by divine grace, is endowed with superfine intellect. Utpaladeva sang these notes in an ecstatic delight while maturing in the experience of the Divine. His own feelings and emotions, joys and sorrows and above all, the intense longing of an aspirant (earnest seeker of spiritual Truth), are vividly pictured in these lyrics. He sang, rather uttered, not for others but of himself, drowned in the Divine. It is said that these outpourings \were recorded and compiled by his disciples and consolidated by Visvavarta. This compilation was named *'Sivastotraveli–* a book of short hyumns to Lord Siva.

Soograhastotra, as the thirteenth hymn is captioned, is the most popular of the twenty. It is the essence of the profound and sweet pieces. The melodious sounds in the original are soothing and one gets transformed with Costasy. Yet when recited with devotion while dwelling upon the meaning, the hymn leaves the heart trhrobbing and the eyes trickling with joy inexpressible. All th experiences of pleasure and pain are dissolved and one awakes in the Universal happiness of the Supreme Consciousness.

Translations into Kashmiri, Hindi and English languages of this hymn, in particular have been attempted by devotees to make the aspirations and experiences mentioned therein, comprehensive for the common people, with whom earnest devotee want to share their joys in universal understanding. Here another attempt of translating the hymn is made especially after having studied it at the all loving and blessed lotus feet of Swami Lakshman Joo, the doyen of Saiva mysticism and exponent of *Kashmir Saivism,* who while reciting in explaining the hymn- in fact the whole *'Sivastotravali–* is transported into joy and drenched in ecstasy.

संग्रहस्तोत्र

Sangrahastotra
Hymn in confidence
(To Lord Siva)

संग्रहेण सुखदु सुखदु:खलक्षणं मां प्रति स्थितमिदं शृणु प्रभो ।
सौख्यमेष भवता समागम: स्वामिना विरह एव दु:खिता ।।१।।

1. O Lord! I relate to Thee my state of pleasure and pain in confidence.

   Just be on my side for a while–

   And lo! this Being in Thee is pleasure (joy) for me,

   Bereft of Thy Grace, I suffer pain.

अन्तरप्यतितरामणीयसी या त्वदप्रथनकालिकास्ति मे ।
तामपीश परिमृज्य सर्वत: स्वं स्वरूपममलं प्रकाशय ।।२।।

2. Even the little haze obstructs the reflection of self. This also be kindly refined to serenity for Thou art the sole refuge to the surrendered.

By granting this vision reveal to me Thyself untainted.

तावके वपुषि विश्वनिर्भरे चित्सुधारसमये निरत्यये।
तिष्ठतः सततमर्चतः प्रभुं जीवितं मृतमथान्यदस्तु मे।।३।।

3. Established in Thy Universal Self, sprinkled with nectar of Divine consciousness infalliable, I desire to be over worshipping Thee–

Be aware always of th Supreme Conscious Self.

This granted, life in this body may continue or extinguish or even salvation may be the lot, I little mind.

ईश्वरोऽहमहमेव रूपवान् पण्डितोऽस्मि सुभगोऽस्मि कोऽपरः।
मत्समोऽस्ति जगती ति शोभते मानिता त्वदनुरागिणःपरम्।।४।।

4. "I am the Lord, the final beatitude, knowledge absolute and supreme charm. Nothingness shines in Supreme Consciousness." This assert Thy devotee with utmost confidence, while being equipoised in Thee.

देवदेव भवद्द्वयामृताख्याति संहरणलब्धजन्मना।
तद्यथास्थितपदार्थसंविदा मां कुरुष्व चरणचिनोचितम्।।५।।

5. Therefore, O Lord! cast away my ignorance and reveal Thy beings universal consciousness unto me, to recognise Thee in all forms of cognition. Grant Thou to me thin boon of severe cognizance.

ध्यायते तदनु दृश्यते ततः स्पृश्यते च परमेश्वरः स्वयम्।
यत्र पूजनमहोत्सवः समे सर्वदास्तु भवतोऽनुभावतः।।६।।

6. Where concentration is ripe,

Where organs of cognition recognise Thee, both in and out.

Where They Grace embrace me unawares,

May that great occasion of worship ever favour me with Thy Grace alone.

यद्यथास्थित पदार्थ दर्शनं युष्मदर्चनमहोत्सवश्च य.।
युग्ममेतदितरेतराश्रयं भक्तिशालिषु सदा विजृम्भते।।७।।

7. "There is naught but Thy expreience, in the universe for those endowed with the knowledge of self."

"Thy worship is great celebration for those blessed by Thee" Both the statements befit the persons whose intellect is refined par excellence with monistic devotion.

तत्तदिन्द्रियमुखेन सन्ततं युष्मदर्चनरसायनासवम्।
सर्वभावचषकेषु पूरितेष्वापिवन्नपि भवेयमुन्मदः।।८।।

8. Drinking the nectarial juice of Thy worship contained in the cups of all objectivity through the mouths of my congnitive organs, let me ever roam, thus drunk deep.

अन्यवेद्यमणुमात्रमस्ति न स्वप्रकाशमखिलं विजृम्भते।
यत्र नाथ भवतः पुरे स्थिति तत्र मे कुरु सदा तवार्चितुः।।९।।

9. Bereft of all individual congitions, let Thy all pervading effulgence, blooming in every atom, be the state of my constant worship to Thee.

Where not even a trace of otherness exists, where self-luminosity is everywhere manifest,

Therein your city

let me reside

For ever as your worshipper-Tr. C. Rhodes Bailley

(American Publication)

दासधाम्नि विनियोजितोऽप्यहं स्वेच्छयैव परमेश्वर त्वया।
दर्शनेन न किमस्मि पात्रितः पादसंवहनकर्मणापि वा।।१०।।

10. Least on my asking, O Lord! You gave to me awareness of the conscious self. But why doth Thou holdeth from me

Thy Supreme Bliss, even Thy communication.

शक्तिपातसमये विचारणं प्राप्तमीश न करोषि कर्हिचित्।
अद्य मां प्रति किमागतं यतः स्वप्रकाशनविधौ विलम्बसे।।११।।

11. O Lord : never by mistake even do Thou discriminate in Thy favours. Why then dost Thou play will-o-the-wisp with me thus delaying Thy Grace.

तत्र तत्र विषये बहिर्विभात्यन्तरे च परमेश्वरीयुतम्।
त्वां जगत्त्रितयनिर्भरं सदा लोकयेय निजपाणिपूजितम्।।१२।।

12. Dwelling deep in the recesses of my mind, may Thy reflection shine ever clear in the whole universe. Thus the supreme consciousness, actively reflecting inthe enjoyments of all the three states (viz-waking, dreaming and deep sleep), would I, endowed with the fourth (state of Turya), experience Thy being even in this world- the juggler's show.

स्वामिसौंद्यमभिसन्धिमात्रतो निर्विबन्ध्यमधिरुह्य सर्वदा।
स्यां प्रसादपरमामृतासवापानकेलि परिलब्ध्यनिर्वृतिः।।१३।।

13. Pray grant to me the entrance to Thy Divine Palace (i.e. Supreme Consciousnes) so that I find access to it at my own will, and dance drunk-deep at Thy bidding.

यत्समस्तसुभगार्थवस्तुषु स्पर्शमात्रविधिना चमत्कृतिम्।
तां समर्पपति तेन ते वपुः पूजयन्त्यचलभक्तिशालिनः।।१४।।

14. Grant unto me the knack that enables Thy devotees shine divinised in the supreme-consciousness and just by mere touch (i.e. at the very first sight) realize the Universal Self.

स्फारयस्यखिलमात्मना स्फुरन् विश्वमामृशसि रूपमामृशन्।
यत्स्वयं निजरसेन घूर्ण से तत्समुल्लसति भावमण्डलम्।।१५।।

15. This universe (animate and inanimate) has its evolution in Thy Divine rapture. It is sustained and blooms in Thine Blissful Self

In its evolution Thou art existence absolute

Art thou not the sumom-bonum!

योऽविकल्पमिदमर्थमण्डल पश्यतीश निखिलं भवद्वपुः।
स्वात्मपक्षपरिपूरिते जगत्यस्य नित्यसुखिनःकुतो भयम्।।१६।।

16. Whence has he any fear (of birth and death) who with narrow impressions extinct, perceives Thee pervading the whole universe. Established in the Supreme-Consciousness he is, no doubt, happiness incarnate.

कण्ठकोणविनिविष्ठमीश ते कालकूटमपि मे महामृतम्।
अप्युपात्तममृतं भवद्वपुर्भेदवृत्ति यदि रोचते न मे।।१७।।

17. While in embrace (i.e. in tune) with Thee, O Lord; even the *kalakuta* poison held in the side of Thy neck is necter for me. But untouched by Thee, even nectar is undesirable to me. Tr. by Carol Schneider :- Being sad touch you Is more beautiful than Being happy Anywhere else.

त्वत्प्रलापमयरक्तगीतिकानित्ययुक्तवदनोपशोभितः।
स्यामथापि भवदर्चनक्रिया प्रेयसीपरिगताशयः सदा।।१८।।

18. May I, in perfect pathos, invoke Thee.

May I, with sincere love, describe Thy Being.

May I, with undaunted devotion, realize Thy Blissful Divine

Consciousness.

Let this beloved mood of worship ever favour me.

ईहितं न बत पारमेश्वरं शक्यते गणयितुं तथा चमे।
दत्तमप्यमृतनिर्भर वपुः स्वं न पातुमनुमन्यते तथा।।१९।।

19. O Lord of lords! Thy behaviour is di-

vinely unique and beyond comprehension. Thou having revealed Thy Universal Self to me, dost Thou not let me stick fast to it. Thou bast blessed me with Thy nectarial cup of Bliss, no doubt, but why dost Thou hesitate in allowing me to drink it at my choice.

त्वामगाद्यमविकल्पमद्वयं स्वं स्वरूपमखिलार्थधस्मरम्।
आविशन्नहममुमेश सर्वदा पूजयेयमभिसंस्तुवीय च।।२०।।

20. O Lord of Universal Thou art beyond measure, Thou art above the waves of thought and action. Thy union casts off all differences (of mine and thine) appearing like a mountain and swallows all duality. I earnestly want to be absorbed into Thy Supreme Being so that self realization is my let, both within and without.

Courtesy :
Dilip, Mumbai.

नैवाकृति फलति नैव कुलं न शीलं
विद्यापि नैव न च यलकृतापि सेवा।
भाग्यानि पूर्व तपसा खलु सञ्चितानि
काले फलन्ति पुरुषस्य यथैव वृक्षाः।।

Neither appearance nor high birth,
neither a way of life nor high learning,
nor even the service done with great effort
do pay the way towards prosperity.
It is only the fortune
learned with what one has worked for
that bears fruit in its own time;
just as a tree does on its own.

Tr. JK

THE CULT OF THE COMMONPLACE

❑ *By Arun Shourie*

"I cannot make a good speech in English. I cannot make a good speech in Hindi. But the country's problems are not solved by making good speeches in English, or Hindi" - the laughter and applause in parliament was such that you would think that the country's problems are solved by making bad speeches in English, or Hindi" - the laughter and applause in Parliament was such that you would think that the country's problems are solved by making .bad speeches in English or Hindi. "I am not an engineer, I am not an economist, I am not an expert, but I have lived among the people...." - but so have the rest of the 950 million people themselves, they do so every day. How does that equip them, how does that specially qualify them to run a Government? "I haven't been to Simla, I don't know Meghalaya..." - but surely the Prime Minister of India is to know them, and not just them; surely he must know China, the ASEAN countries.

If we have a tumour in an eye, and it has to be operated, or a valve in our heart has to be replaced, do we go to the "ordinary man," to the man who has "lived among the people"? If we have to build a bridge, do we go to the "average man," to the man who is representative of the people in that he knows as little about engineering as they do? We search out the best surgeon, we search out the best engineer. Why is it then that we think that for the infinitely more complex task of running a Government, for the job one mistake in which shall have ruinous consequences not for one patient but for millions, not for the day but for generations, why do we think that for that job it is enough to have "lived among the people," that it is enough to be commonplace?

"But a Government is run by civfil servants, runing it is not the job of ministers and Prime Ministers the way doing an operation is the job of a surgeon," say the advocates of commonness. What is the job of the ministers and Prime Ministers in their conception? Indeed, it is not only that such Primer Ministers and ministers cannot do any part of the job themselves. They cannot select among those who might be able to do so. Imagine Deve Gowda or Mulayam Singh choosing from among four possible persons the one who shall head the Atomic research or the space and rocketry programmes of the country, or telecommunications for that matter. What to do they know about the subjects? Can a person who is so totally bereft of knowledge about the subjects choose who is best suited to head the programme? Can he give any direction to that programme? Given the budgetary constraints, and the need therefore to trim the programme, can he decide which part of the programme should be scaled down and which must not be touched? But these are the least complicated of the policy decisions that a minister and Prime Minister

have to take.

Today defence is not a matter of brawn as much as it is of brains : recall the Gulf War. How is Mulayam Singh to chose between competing recommendations about weapons systems when he knows as much about electronic warfare as the farmer in Etawah?

Indeed, it isn't just that they have not an iota of competence required for the job. They shall not allow competent persons to get to positions of authority. Persons whose pride is that they are ust "simple farmers" are jealous as hell of expertise. The assault on excellence, on standards, on expertise which we have been witnessing in India for the last twenty years stems precisely from such persons. These persons are comfortable only wih other "simple farmers." The mere presence of the man of exellence reminds them of their own slovenliness, the mere presence of such a person is a taunt. More important, the expert constrains the, they can't wheel and deal, they can't act out their whim. Can a Laloo Yadav afford to have a real expert in Animal Husbandry within a mile of the Department, can he even afford to have a man around who realy loves animals? How would the loot take place if such persons were allowed to occupy positions of authority? In a word, such "simple" persons are as jealous of expertise as the dishonest minister is of the honest Secretary. It is because over the years we have had such "simple" persons as ministers that they very scaffolding of administration – the tradition of expert, independent advice – has been destroyed.

Moreover, such "simple" persons spawn an entire culture of shoddiness, of mediocrity and slovenliness. "If that kind of fellow can be a minister," the below-par civil servant feels, "why shouldn't I be a Joint Secretary? If that is the kind of comprehension and drafting of a minister, what is wrong with the way I do my job?"

In a word, these "simple" persons today are uncomfortable with excellence, with even expertise. And they have the power to block the excellent and the experts from reaching the crucial positions where decisions are to be taken. Instead they pack these posts with hatchets – among whose qualifications is that they do not know so much more about the portfolio than the minister as to discomfit him, but who know just enough to smoothen the passage for the minister's whim. The result is multi-layered incompetence. How can a country survive it in this day and age?

Yes, occasionally a person who actually knows his job does land in a ministerial chair – Manmohan Singh in the last Government, Chidambram in this one. First, such a person is the exception, indeed a rarity. Second, while he does his job well, he is not able to alter the character of the regime as a whole : in the end he becomes the Albert Speer of the regime – the one who provided that veneer of respectability which enabled the loot to go on. And, third, the better he does his job, the more galling his continuance becomes to his colleagues : the overhwleming proportion of stories that appeared against Manmohan Singh in the press originated from his fellow-ministers.

"But one thing is clear," the rational-

izers of the commonplace say. "Such persons have their finger on the needs of the people. Just see the priorities which Deve Gowda enumerated in Parliament - drinking water, health, primary education, housing, the public distribution system."

What a state to have been reduced to! That fifty years after independence a Prime Minister should have to list these as his priorities! That to carry conviction the Prime Minister of the country and not some ordinary minister of the state or central government should have to list these as his priorities! That the mere announcement should be cause for cheer! After all, how many times have these very things been listed as priorities by such worthies?

Water? Who pledged and when, "A comprehensive polic will be developed for water management and command area development. The [party's name] Govenrment will assist in the construction of one million irrigation wells every year. Drinking water supply willbe integrated with irrigation projects to ensure priority to claims of drinking water. The misery caused by floods control measures..."? Health? Who pledged and when, "The party's name will vigorously implement its National view. And the public also averts its eye when, in spite of the civil servant's labours, that incompetence breaks into view. When a Prime Minister who has been arranging and rearranging, and studying and restudying, and sorting and resorting papers for two whole days can't find them, when he repeateldy refers to the "Confidence Motion" as the "No-confidence Motion," when immediatley after that roar of a "No" he thanks the House for its "unanimous" support, not just the civil servant but all of us look the other way. "At least he is a simple man," we say. That does not testify to our judgemen,t it proclaims our helplessness.

There are at least two morals, therefore. Do not fool yourselves into mistaking mere commonness for common sense. Do not fool yourselves into thinking that common sense will do for as complex a job as the Prime Ministership of India. Instead look at things as they are.

They are cruel as can be. Deve Gowda and his team are the products of an entire trend, they are just the latest low. We have at the head of the contry persons who have no conception of India as a whole, of India a country. They have no conception of what it takes torun a modern State. They have no conception of what it takes to run a modern, integrated economy. They have no acquaintance whatsoever with the thing that drives the world today - modern technology. They have even less of an idea of where the world is, of where it is going. Many of them are bereft of probity, even civility. Many of them have questionable associations. And the head of the Government, even if he were so minded, is in no position to pull them back from anything they put their mind to do.

Worse, they don't care, they don't think it is necessary to know any of these things, or to rectify any of their traits or associations. Their expertise is in stitching little vote-banks together - and that by one method, that of proffering reservations for this block today, of frightening that block

tomorrow. Having done that, they know nothing else is necessary. Notice how Deve Gowda dealt with the points which had been raised during the debate in Parliament. He just ignored them altogether. When the his descriptions of Karnataka invited derision, he just wound up his speech. Where was the need to answer the points which had been raised - "I don't mind your asking a hundred questions a day," truly typified his attitude. And from his perspective quite right too : he had the numbers on his side; the debate, his answer to it, all this was just ritual. You don't want the ritual to be performed the one way I can do it - that is, by talking about Karantaka? Very well then, let us have the vote and be done with it.

This is the second time that a person who didn't expect to be Prime Minister has been catapulted into the position - the last time, in case you forget, was in the case of Narasimha Rao : so certain was he that his political life had finished that he hadn't even stood for the elections in 1991. And it is the third time that a person with purely local influence has been catapulted into the Prime Minsitership and its vicinity - recall Charan Singh, recall Devi Lal, recall Chandarshekhar.

What is happenaing here is this : a person has a sort of garh, a bastion in a locality - the environs of Meerut, of the village Chautahala, of Hasan or Balia. He gets elected because of tha.t And then by shifting permutations and combinations as in a kaleidoscope, by shifting permutations of chance - Narasimha Rao - or intrigue or both - Charan Singh, Chandrashekhar, Deve Gowda - he suddnely becomes the Prime Minsiter of the country. The position is no different in regard to minslers : indeed, it is not just that they get elected because of factors that have absolutely nothing to do with their competence as legislators or their ability to run ministries; after elections to become ministers, all sorts of other factos which Health Policy, viz. Health for All by 2000 A.D. Special attention will be paid to the improvment of the primary health care infrastructure... The focus will be on women and children. The [party's name] will support and encourage indigenous medical systems like Ayurveda and Yunani and will give the masses medical care at reasonable cost.. Special incentives will be provided for the education and health of the girl child. The [party's name] stands committed to eradicating all communicable diseases by the year 2000...." Education? Who pledged and when, "Priority will be given, in implementing the [education] policy, to wiping out illiteracy and significantly expanding investment in primary and secondary education... Special measures will be taken to reduce the drop out rate at the primary level..." Housing? Who pledged and when, "The [party's name] will build one million dwelling units every year for Scheduled Castes and Scheduled Tribes. The [party's name] will build one million dwelling units every year for poor Backward Classes in the villages. In urban areas, innovative programmes will be launched to provide low-cost homes as well as shelter to the urban poor..." Public distribution system? Who pledged and when, "The [party's name] is fully committed to further strengthening the Public Distribu-

tion System to cover all economically weaker sections of our population in order to protect them against high prices and shortages in the open market. Fair price shops will distribute food grains, pulses, sugar, edible oil, kerosene and essential drugs at predetermined fair prices. Other essential items required by the common man will be progressively added to the list. Subsidies provided by the [party's name] Governments for foodgrains and essential commodities will be maintained at levels necessary to ensure affordability to the poor. Targeted drives will be launched and strict punishments will be enforced against black marketing, hoarding and profiteering in essential commodities"?

Who pledged all this? The Janata Party in 1977? The Janata Dal in 1989? The Congress in 1991? Does it matter tht one did and not the other? Should the fact that party 'X' did so have lead us to conclude that the leader or the party was "close to the people," that he had "his pulse on the people's needs"? Should we take the announcements as evidence of his being "one with the people" just because a self-proclaimed "simple farmer" makes them? In a country where poverty stares us in the face at every turn does one have to have "lived among the people" to know that our people need these things?

It is not therefore that the rationalization has any substance to it at all. What is at work is something else altogether. It is our despair, our desperate need to believe. This is obviously so in the case of the civil servant. He has to attend on these ministers - and given the culture which has come to prevail in our secretariats, he has to literally "attend on them"; recall how civilly the senior-most civil servants were standing, bouquets in hand, to receive and welcome the new ministers, recall the photographs of them adjusting the chairs for the new ministers. having to attend on them, having to serve them the civil servant needs to convince himself that there is much that is worthwhile in the new ministers, if nothing then at least the fact that he is a "man of the people," that he has "the common touch."

But that sort of compulsion is not limited to the civil servant. The people in general need just as much to believe. In a sense, they are as helpless in doing anything about the minsiters as the civil servant. The more they feel for the country, the greater the need they have to convince themselves that the ministers are to as worthless as they look, they are as desperate to locate something in them on which they can rest their hope that all is not lost.

And so a sort of unconscious conspiracy develops. the civil servant sheilds the ignorance and incompetence of the minister from public are even farther removed from competence come into play - that one is of this caste rather than that, that one is from this region rather than that, that one is a woman or not. And we expect that the result of all this shall constitute a team, that it will lead and enthuse the country.

That this is the way person come to acquire control over the destiny of the country in a "parliamentary system" is as strong an argument as any for devising some other system.

Diabetes mellitus

❑ *Ashok Braroo*

THERE are about 10 million known cases of diabetes in our country and there may be 20 million more, who are not aware that they are diabetics. Diabetes when detected early is controllable and a ful active life can be ensured by appropriate diet, exercise and medical care. However, if left uncared for, the disease may lead to serious complications and ill health. It may, therefore, be of interest to all diabetics and potential diabetics, to know the common symptoms of diabetes, how they are caused and how they can be controlled effectively.

What is diabetes?

Diabetes is a metabolic disorder, where the dietary sugars, carbohydrates and fat are not metabolised properly. The chief end product of carbohydrate metabolism is glucose, which circulates in the bloood and is utilised by the tissues for energy When the blood glucose level increases,a hormone called **"Insulin"** is released by the organ Pancreas which helps in the proper utilisation of circulating blood sugar and fat by the liver, muscles and fatty tissue of the hody. In a diabetic, this utilisation does not take place and the blood sugar level increases, the condition is called hyperglycemia. This may be detected by determining the concentraion of sugar after a fast of 12 hours. A fasting blood sugar of more than 140 mg/100 ml. is suggestive of diabetes. This excess sugar is passed out of the blood in sweetish urine and the condition is called *glycosuria.* Simple urine tests can indicate the presence of urinary sugar.

Symptoms :

The following symptoms in individuals, particularly those with family history of diabetes, should arise suspicion and they shoud consult doctor.

1. Rapid change in body weight, either excessive loss or excessive gain without any apparent cause.
2. Unusual tiredness and fatigueability towards the end of the working day.
3. Excessive thirst with dryness in mouth.
4. Excessive urination.
5. Delayed healing of wound.
6. Pain around the heart and in legs.
7. Recurrent infections, itching and boils.

Complications :

Diabetes may lead to various complications :-

(*a*) It affects the small blood vessels of the eyes and can even lead to blindness, if

one is diabetic for long periods.

(*b*) It can lead to kidney failure.

(*c*) Diabetes can cause impotence in male patients and risky pregnancy in women.

(*d*) Diabetic patients develop heart and artery diseases faster.

Who gets diabetes?

(*a*) *Heredity* is the primary factor. Diabetes is inherited as a mendelian recessive characteristic i.e., if two diabetic persons marry, all their children will be diabetic. If a diabetic marries a non-diabetic half of the children will be potential diabetics.

(*b*) *Overweight,* due to overeating is considered as a cause of diabetes by some scientists and there are other who think that it is a symptom of diabetes. Whether obesity causes diabetes or diabetes causes obesity is a controversial point.

(*c*) *Viruses* of certain types are found to cause juvenile diabetes.

(*d*) *Hormonal imbalance* caused by the excess secretion of "*glucagon*" which raises blood glucose levels; the action being opposite that of insulin.

(*e*) The theory on adult diabetes put forward by Dr. R.N. Banerjee of the Safdarjung Hospital, New Delhi says that it is not the deficiency in the production of insulin which causes diabetes but the insulin produced does not reach the tissues due to *fibrin deposition in micro blood vessels.*

Control of diabetes

The core of diabetic treatment is a careful regimen of diet, exercise, personal hygiene and drugs if and when needed.

Dietary Control : Since it is a disorder of carbohydrates and fat metabolism the diet should be restricted. This is important in order to maintain normal blood glucose levels.

Calorie in take : The requirement of a diabetic is the same as that of a normal individual of same sex, age, weight and activity. Diabetics should never exceed the normal requirement. The calorie requirement of a diabetic can be estimated as follows :–

Multiply kilograms of target weight by 20 calories for a diabetic at rest by 30 calories for a diabetic with medium activity by 35 calories for an active diabetic.

A person weighing 60 kgs. and engaged in moderate activity will require $60 \times 30 = 1,800$ calories.

Knowing th calorie value of the common food stuffs in terms of size portions of servings will help a patient to select the proper food stuffs in proper quantities. In the begining the patient may have to weight it out or use standard measuring cups and spoons. In course of time, he will learn to determine his serving portions correclty.

Calorie content of common food stuffs

Protein rich food

A helping weighing – 100 calories

30 gms of mutton chicken, beef or fish	
A cup of buffalo milk	- 200 calories
A cup of Cow's milk	- 125 calories
A cup of thick dal	- 150 calories
A cup of thin dal	- 100 calories

Peas and beans also have high calorie content.

Food rich in vitamins and minerals :

Root vegetables like carrots, onions and turnips have low calorie values and can be used.

leafy vegetables like Fenugreek, raddish leaves, turnip leaves spinach and cabbage and green vegetables like brinjals and pumpkins have low calorie value and can be taken freely.

Fruits :

An organge, apple, sweet lime 30 medium sized grapes	80–100 calories

One portion of fruit giving 40–50 calories or 100 gms. of carbohydrates, consists of any of the following :–

50 gms. of Banana, ripe mango, grapes,

100 gms. of apple, orange, green mango, pear, papaya, peaches, litchi.

150 gms. of guava, yellow melon.

300 gms. of water melon.

Fats :

1 Table spoon of ghee, oil, vanaspati or small cup of butter	100 calories

Average diabetics should not have more than 3 teaspoons during the day.

Points to remember :

(*a*) Fresh fruits and vegetables except potato, sweetpotatoes and yam can be consmed freely since they have low calorie content and are good sources of vitamins and minerals.

(*b*) Since diabetics develop heart and artery diseases faster, it is advisable to avoid cholesterol and saturated fat intake. This is found in eggs, flesh foods dairy products and hardened fats. Chicken and fish are lower in these fats than mutton (Red).

(*c*) Diabetic associated with blood pressure and heart disease should restrict salt in take and take foods rich in Potassium.

(*d*) Avoid sugar, candy, glucose, honey, jaggery, jam, jelly, marmalade, and syrups, cakes, pastries, pedhas, pies, puddings, biscuits, sweets made with diary produts, fried food, butter and ghee, nuts and alcoholic drinks.

(*e*) Patients who find it difficult to adjust to a diabetic diet without sugar may use artificial sweetness like saccharin, sucaryl and sweetex.

MISS TERESA – WHOSE MOTHER IS SHE?

❑ *By S.N. Tikku*

What keeps her in India? :-

"Christianity has suffered a steep decline in its traditional home lands in the West, and is trying desperately to secure a firm foothold in India turned a no-man's land under Nehruvian Secularism where all sorts of interlopers have been having a free run... Christian Missions have been and remain willing accomplices of Western imperialism, overt and covert, and are being financed as well as fielded by war departments, diplomatic services nd multinational corporations of the West for serving their nefarious purposes" writes Sita Ram Goal of "Voice of India," New Delhi in a letter to one Dr. Alexander Harris who has taken Indian citizenship like Miss Teresa only to convert the Hindus to Christianity in a big way.

Her status in the West as a woman :-

Left to her own country or to any other Christian state what would have been the status of the Albanian nun Miss Teresa on special assignment from the Vatican?

Sheikh M.H. Kidwai on page no. 24 of his book "woman under different social and religious laws" published by M/S Life and Light Publishers, New Delhi, highlights the charge sheet of Christianity against women in the following lines.

1. That woman was the first to disobey God.

2. That woman prompted Adam to follow her in disobedience.

3. That woman was the cause of the fall of Adam.

4. That woman's guilt has been transmitted tothe whole mankind, and every child is bron in sin.

5. That owing to woman's crime all humanity except a number ofChristians is condemned to eternal perdition.

6. That woman, even if she is Chrsitian, is responsible to see her own unbaptized infant going to eternal hell fire.

7. That God had sent Jesus to be sacrificed because of the first crime of woman, so she is responsible for the crucifixion of Jesus.

8. That those who believe that Jesus was more than human have every right to curse woman more for having caused "the death of their Lord."

Schools, Hospitals & Asylums :-

Schools, hospitals and asylums are not all built solely for charity but to gain publicity and earn profits to meet expenses for reaching more and more people in order to

win souls for Christ. A host of Christian Evangelists including Dr Edith M. Brown MA MD MRCOG, FICS, the founder of Christian Medical College Ludhiana, Punjab, Mr. Norman Grab, Director Central Asian Mission London, Mr. Stephen Grant of Seventhday Adventist Mission, Scotland admitted this almost categorically when his author interviewed them.

"Most of the colleges in this country (America) have, I admit, been founded by Christians, and the money for their support has been donated by the Christian,s but most of the colleges of this country have simply classified ignorance, and I think the United States woud be more learned than it is today if there never had been a Christian college in it." writes Robert G. Ingersoll in his write up "What infidels have done" published in Austin Texas.

Ingersoll writes that the best college in U.S.A. was built in the city of Philadelphia by Stephen Girad (1750–1831) American (French born) financier and philanthropist who was not a Christian James lick (1796–1876) merchant Philanthropist who was also a non Christian gave the finest observatory to the world (now a part of Astronomical Department of the University of California) equipped with a thirty six inch reflector telescope, built in the 1880's, on Mt. Hamilton in Santa Calara country, fifteen miles east of San Jose.

Ezra Cornell (1807–74) American financier and philanthropist was not a Christian Cornell University was attacked by every orthodox college in the United States at the time it was founded, space does not permit naming more names quoted by Ingersoll.

Margaret Knight, a lecturer in psychology at Aberdeen University said Roman Catholic Institutions are directed mainly towards getting believers into heaven. Church has been indifferent to social progress and social reform. It has encouraged its members to regard suffering and misery as part of the inscrutable decrees of providence; to be patient under wrong and oppression; to accept evil instead of resisting it; all in the certainly that things would be put right in the next world. To a privileged minority this attitude has obvious advantages, in that it helps to keep the unprivileged majority resigned to their lot but it has retarded human progress in centuries adds Mrs. Knight.

The incredible wealth :–

Christ was born, lived and died in poverty this is what the four gospels tell us. But his "Church" is a multi, multi, multi-billion concern. Roman Catholicism, which claims tobe his Church, is the richest of the rich, indeed, the wealthiest institution on earth.

"The Vatican Billions" by Avro Mankattan published by Chick Publications P.O. Box 662, Chino, CA 91710 (USA) is an eye opener.

What was the Church's economic empire in the past? One thousand, five hundred one hundred years ago? How vast is it now? Is it true that it is the most powerful financial entity of all times? If so, how many thousand millions does it handle? How much real estate? How much stock, trusts and bonds? How many shares in oil, motors, automation, eletronics, hotels. airlines, chemicals, engineering and space corporations? Is it true that she has vast despotis of gold in Swiss, American and other banks? Asks Avro Mankattan.

Mankattan believes that the Church has

more dollar assets than the most powerful corporations of the USA, larger monetary reserves than France, Belgium, Italy and Great Butain put together. He also believes that by the end of the present century she will control at least one third of the wealth of Europe and America.

Tresa and the poorest of the poor :-

Now look at the services rendered by Teresa and her army of (Sisters in India) 90% of Indian Christians belong to the Scheduled Castes and Tribes Conversions in the last four centuries have almost been completely from the SC's and ST's. It must be noted that only 10% of Roman Catholics in India are educated and 90% are still illiterate inspite of Christian educational institutions and the incredible wealth. This is not a misnomer, an allegation but from horses mouth (Examiner, Weekly, Bombay) This weekly is the mouth piece of Roman Catholic Church in India. Art. 30 of Indian Constitution provides them the facility to get foreign funds without let or hinderance and they are entitled to many other privileges.

Insensitive to human misery :-

Forced exodus of Kashmiri Hindus in 1990 was miserable beyond measure. Their houses and their places of worship in the valley were burnt and propoerty looted. Many were killed savagely and the conditions imposed upon those who survived were worse than death. The Nobel laureate and recipient o prestigious "Bharat Ratna Award of India" did not find it necessary to visit the refugee camps wherein well-to do families had been put to face blazing sun in sub-human conditions, suddenly deprived of all possessions with their exile. The sisters of charity from Jammu Nunnery, however, visited the camps but with Gospel tracts and proposals for conversion. It was the time when they should have gone there with food and clothes for the people suddenly rendered poorest of the poor.

The Jammu nunnery :-

There is a nunnery in Jammu town where some sisters of charity (all English speaking Keralites) with some sick patients \mostly suffering from varied mental ailments have been made to display the show of Miss Teresa's philanthropy, compassion and humanitarian concern.

What makes the nuns conspicuous where ever they go is their uniform which is infact imitation of Miss Teresa's attire (white sari with blue borders). The nuns who have learnt a special art of collecting funds from the non-Christian population in the name of the mentally retarded and ailing patients receive lavish---- from wealthy Hindus and their commercial institutions, who are motivated by the image of the Nobel laureate and Bharat Ratna Award recepient behind the money collection drive.

While in slum areas the sisters pose as doctors but some of them are not even matriculates. There is not a single qualified doctor in the nunnery not even a medical assistant or a nurse with the prescribed certificate from the State Medical faculty or a license to administer drugs to the slum dwellers or others. Who has the guts to question the quacks?

Saintliness and show :-

In general usage, the word "saint" denotes a person eminent in virtue who does not withdraw himself to such an extent as to be de to human sentiment and indifferent to

the hopes and aspirations of his or her fellow beings, provided also that he is not over-conscious of his own piety and virtue, and associates himself in altruistic actions without tomtoming and show.

A saint who allows his personality to get exploited by vested interests is not an ornament to a society but a menace. There are countless men and women, who, without knowing it, lead more sublime and nobler lives than some of those on whom the reputation of being saints is thrust.

Drawing Parallels :-

Who are found feeding, clothing, consoling and serving people in refugee camps, at disaster sites, during bomb blasts, earthquakes, floods and at the time of war etc. in J&K state? The sisters are not found here. In her preaching. Miss Teresa continually extolled loving kindness, serving the poorest of the poor but in J&K she fell short of her precepts. She was generous and affectionate towards the potential converts not so to others who were sceptical of her messianic pretensions.

Indian scriptures teach us to shun publicity about piety, Sacrifices & services to the country and its people Sovereignty of nature has been alloted to the silent forces. The moon makes not the faintest echo of a noise and we do not hear sunrise. "Life teaches us silently while men utter their instructions in loud voices," said Paul Brinton.

The ideal is that saintliness should not provide a venue for egotism and pride, the excessive publicity often creates excessive greed for public popularity.

Nobel Prize :-

Miss Teresa's life and work casts some doubts about the sincerity of those who sometimes seem to select people for such coveted prizes. Her case may be comparable, in a way, to the case of the Burmese woman Sun Kyi married to an English professor named Aris. She was awarded the Nobel Prize for 'fighting for peace' in her own country Burma or Myanmar!

The Western press calls her Mrs. Suu Kyi although she should be known as Mrs. Aris! In fact. She should be named by her baptismal name too, a name that was given to her when she became a Christian, exactly like the name Roberto that was imposed on Rajiv when he became a Catholic at the time of his marriage to Sonia Maino in a Turin (Italy) Church write Arvind Ghosh of USA.

Teresa has converted thousands of poor and illiterate Hindus to Christianity which perhaps earned her the coveted prize. The same hopes are held for Suu Kyi of Myanmar! that some day; she will succeed in bringing the Buddhist Burmese into the Christian fold. The compulsion, however, may not be religious but political.

Christopher Hitchens produced a documentary on Teresa questioning the halo that has grown round her. Germanine Greer wrote an article on her in a British newspaper calling her many terrible things (adding) Mother Teresa is a religious imperialist who thinks Hinduism is wrong and Christianity is right (Refer Page 11) Annual Research Journal - 1996 - Institute for Rewriting World History. Awesome patronage of Miss Teresa by top ranking political leaders wordwide puts common men wondering as to whose mother she is!

EDITORS MAIL

Sh. Khosaji,

Accept my good wishes on the occasion of New Year 1997. May the new year shine on you and give you enough strength to think rightly on the welfare scheme of K.P. Community

You are always thinking about the welfare schemes of poor K.P. Children. Hope you will think and approach the N.C. Govt to implement the welfare schemes for the betterment of Migrant children. Since 1990 the jobs are not being provided to deserved migrants. What is your Sabha doing in this respect. Please conceive and draw a planned scheme to achieve the objective. Whatever you and your organisation is doing for community is praiseworthy. Good wishes.

Yours
H.L. Bangroo
201, Old Janipura (Jammu)

Respected Dr. K.L. Dhar,

Namaskar,

It is with a heavy stone on my heart that I am constrained to invite your attention of my extreme displeasure over the unpleasant situation at the concluding session of the Summit and it is deeply regretted that such a situation should have come about owing mainly to the mismanagement of the stage of this particular session.

The fact is that I was invited on the stage next to Mr. S.K. Koul of Noida K.P. Samiti. We were asked to share a corner dias which we humbly obliged and were asked to comment on the suggestions/ questions put or raised by the audience soon after the Resolution on return of K.Ps was presented. While this was being read some 10-12 copies were cirulated and that too even while we were waiting and pleading for a copy of the same which was deliberately avoided and later belatedly hardly single copy was made available. Mr Koul instantly left and what I witnessed thereafter a total siege laid around me, my movements were restricted and I found myself a hostage with the stage managers not even allowing a comment to be made when 3-4 querries from the audience were devolving on short range demand of our minimum conditions of our Return till a long range demand of Home-Land was secured. My comment warranted before the Convenor was to clear and deliberate on few modalities being raised by few. I was left with no other option but to give vent to my feelings though in a suffocating atmosphere. I was under surveillance and it transpired that there was utter lack of confidence in me for I regret why at all was I asked to come on the stage like this and to suffer humiliation. Worst the behaviour of Sh. M.L. Kuchroo at the end was unbecoming and most unwarranted under all cannons of our traditional values which I attribute unfortunately to his lack of understanding of the situation for which he should regret.

Regards,

Dr. K. L. Dhar
Chairman Organising Com.,
P.K.M. Global Summit,
Jammu.

Yours Sincerely,

(C.L. Sadhu)

NEWS SNIPPETS

1. The executive committee of K.P. Sabha meeting covered by the President Sh. T.N. Khosa on 6.1.97 decided to hold the elections of new president of Sabha on 4th May 1997. As such the membership of K.P. Sabha will close on 4th Feb. 1997 (i.e.) three months before the election date.

   The members expressed deep concern at non representation of KPs in the Regional autonomy council and in the committee for preservation of archival material.

2. K.P. Sabha distributed Rs 3, 53, 225 to 65 displaced K.P. students as scholarship (IInd instalment) for persuing higher studies. The money for these scholarships is being donated by NRI KP's through Dr Tej Nath Kaul of Kashmir overseas Association, USA. In all the scholarship is being provided to 111 students.

3. Youngs India, a registered non-Governmental organisation organised a one day orientation workshop at Tourist Reception centre on 11th Jan 1997 on 'Needs of children and community in difficult circumstances in collaboration with the Relief Commission office Jammu and UNICEF Delhi. This NGO has taken shape through the efforts of brilliant young K.P. students lead by chairman Sh. Vivek Raina, Incidently Sh. Vivek is son of a former Deputy Director, Food and Civil Supplies Kashmir who was brutally killed by terrorists in Kashmir. This vivacious boy undetered by holocaust pledged to help his friends distress. He has adopted Mishu Wala Camp for his project and UNICEF representative Miss Kundra is quite happy with their work Sh Altaf Hussain MOS Social Welfare was the Chief guest.

4. Two days global conference was organised by PKM on 19th & 20th Jan 1997 where in the demand of autonomy to J&K by N.C. leaders was strongly refuted. Resolutions demanding right of homeland for KP's proper rehablitation in exile were passed. Several delegates from India and abroad participated in it.

5. All state Kashmiri Pandit Conference celebrated Holocaust Day on 19th Jan. 97 at Geeta Bhawan to mark the Black Day Proclamation of Exile for KP's by theo-fascist and fundamentalists Kashmiri muslims on 19th Jan 1990. The speakers resolved to fight for regaining the glory of Kashmiri heritage.

6. Acharya Jagan Nath Bhat Memorial Trust celebrated Acharya Devas on 26th January 1997 and performed a Yagne at K.P. Sabha Amphala to perpetuate the loving memory of this great religious preacher and social worker. Large number of people participated in it.

   Contribution from Gandhi Nagar Mohalla Committee amounting to Rs 3516 raised between **April 95 to 31st Dec. 96** for giving aid to clamity striken K.P. families was lauded in K.P. Sabha working committee meeting on 6.1.1997. Sh T.N. Khosa thanked G.N. Mohalla Committee for having worked relentlessly for the welfare of community. The committee has the distinction of having held regular meetings. Janipura Displaced Welfare Mohalla Committee is the other committee which has worked with dedication and held regular interaction with K>Ps living in their area.

Great Saint of Kashmir

Swamy Nand Lal Ji Sahib was born at village Nunnar (Ganderbal) Srinagar on Poh Gat Pach Daham 1897. His father Shri Shanker Ji Sahib was a farmer at Nunnar village. After getting the early school education, he joined the Police Department of J&K Government. While serving in Police Department, his mind was restless and he would seek spiritual recluse. During his service he used to go to Sati Dedi's Ashram (the great women saint) at Shalla Kadal Srinagar Kashmir. Mata Sati Dedi used to call him by the name of 'Kailasha One day Satui Dedi after performing routine Archana said to Swami Nand Lal Ji "Walla Yur Asluk Macchar Ha Annai." That was the start of his spiritual aspirations. Thus the spiritual life of Swami Ji took a new turn under Sati Dedi's guidance. After that he touched the peaks of sprituality. He used to forecast the comming events good or bad on the faces of people, that was the reason that people in general were scared of Swamiji.

His way of daily life was altogether different from other saints and Seers of Kashmir. He was always mobile, lost in his serene thoughts and would frequently move in various parts of Srinagar District mostly on foot carrying three to four disciples with him particulary, Shri Bhagwan Dass.

He would wear typical dresses having resemblance with police uniform roaming about as an Army General. He used to wear long Gum shoes, a coat tied with belt, the breaches and English hat over his head with a long Bamboo Stick in his right hand, ordering people irrespective of caste, creed and colour and every body would pay him (Swami Ji) the due respects.

He generally used to issue 'Parwanas' mostly in urdu to the people who used to pay him their respects. Many spritualists of different faiths would call him General in their own sphere, as he used to issue orders on a chit of paper under his own seal and signature which would be honoured by the recepients.

His miracles are un accountable, known to his followers and every citizen of valley.

In the latter stage of life, he had an indifferent health, he was taken to AIIMS Delhi for treatment. While in hospital one of his disciples Shri H.K. Mirza who was attending on him was told by "Swami Ji" that the time has come when soul has to leave this world. At the same time he murmered to Shri H.K. Mirza, that "Woun Habba Chu Att Att Nerun" means that the traumatic time is to fall on you (Meaning K.P. Community) Swami Ji renounced this materialistic world on ASUJ Zona Pach Truwah-1973 at Delhi. The holy body was flown to Srinagar, where large crowds from every faith and religion were waiting with tears in their eyes. The holy body was placed at Shivala Mandir, Chota Bazar for Darshana to the people.

The holy body of Swami Ji embedded in colourful flowers was put on a Gun Carriage and was taken in a procession from Shivala Mandir through the streets of the Srinagar City Sati Dedi's Ashram. One of the Disciples told that the moving gun carriage stopped abruptly at Shalla Kadal to the dismay of the Driver. This was because Swami Ji paid his last respects to 'Guru's Ashram.' Then the Gun Carriage moved towards cremation ground at Karan Nagar. The people in millions moved with the "holy body" for paying the floral tributes and the Holy body was put to rest.

The "Swami Ji's Ashram was then established by the side of his Guru's i.e. Sati Dedi's Ashram.

The Jugh is being performed every year on his Nirwan Diwas at Ashram. But after migration his Disciples still perform the Jugh in Jammu every year. This year his birthday was performed at Shri Prithvi Nath Kotru's House Talab Tilloo on Poh Gat pach Daham corresponding to January 4th. 1997. This year it was 100th. birthday of Swami Ji and hundreds of people took prasad after performing Pooja Archana.

—(B.L. Tiku)

Kashmiri Literature : At a glance

❑ Prof M.M. Harif

KASHMIR has a small but respectable list of literary works. According to Sir Grierson the oldest author is Lal Ded. Hundreds of her sayings have come to us from father to son for these last six hundred years or so and collections of these verses have since long been made and are now being produced in Hindi and Urdu Scripts by Kashmiri research scholars. A book named Banasur-Katha is a poem that can be dated, but who was its author is not known. This poem is Musical and narrates the Hindu mythological story of Vanasur's death. It was written during the reign of Badshah. The Jammu and Kashmir Research Department has published a book entitled "Mahanaya Prakash" by Citi Kantha, the oldest Kashmiri poet, whom the authorship of this is attributed. It is also believed that this is a consider it to be of much earlier origin, and its language to be the oldest Kashmiri which was overlaid with Sanskrit words. Besides this Manujis' Satpar a composition on astrology and medicine, Paruthis Leng Puranon the Hindu law of inheritance Shiv Parinaya, a narrative of the circumstance concerned with Lord Shiva's marriage, Krishnavatar Charit, Ramavtar Charit, Lav-Kush charit are highly poetical works in pure Kashmiri of the pre-Islamic times, hence full of Sanskrit words or its Kashmiri prakrit form, then prevalent in Kashmir.

Among the poets that flourished after the spread of Islam in Kashmir and whose Kashmiri differ from the old Kashmiri or rather to say persionised Kashmiri :

Mahmood Gami is the best known and perhaps the first to have abundantly used Persian words in Kashmiri language and set them in it appropriately. His composition of Yousuf-Zulikha with a partial transltion in German language was prepared by Karl Fredrich Burkhard, before the second world war. Nearly all the works of Gami, as mentioned earlier, are a verse translation of one or other Persian narrative of the same name, Prof. J. George Buhler, the renowned research scholar, visited Kashmir, and he was successful in carrying away nearly 90% of the old manuscripts of Sanskrit and Kashmiri works in his 'Report of a Tour in search of Sanskrit MSS :-

1. Wamiq-o-Azra by Saif-ud-din,
2. Nisab (a short of Lexican by Sumaty Pandit).
3. Amsila (a poem)
4. Haroon-ur-Rashid : by Zizullah Haqqqani.
5. Mahmood-i-Gaznavi.
6. Sheikh Sanan.
7. Akbar Nama by Hamidullah.
8. The Divan-i-Nizam-the dialogue of Sukh Jeewan Mal and his wife is, however in Persian and also.
9. Makzan-ul-Din also in Persian.

Rev. T.R. Wade a Christian mission-

ary in Kashmir translated the New Testament into Kashmiri prose and was published by the British and Foreign Bible Society. Credit must also be given to him to have compiled the first grammar the Kashmiri Grammar in Sanskrit language, compiled by pandit Ishwar Koul, was edited by Sir George Abraham Grierson and published by the Royal Asiatic Society of Bengal in 1880 A.D. which is out of print now. pandit Ishwar Koul was also working on a Kashmir Sanskrit Dictionary at the time of his death in 1893 A.D. After his death the materials collected by him were made over to Grierson. On this base he built his famous Language, which was published by the R.A.S. Bengal in 1932. It is printed in a large quarto volume of 1,252 pages of text and is a rare book now.

Kashmiri Proverbs

Proverbs, riddles and folk-tales too are as important as serious literature. These are the salt of the literary pieces of a language, Kashmiri language too has a rich stock of all the three. In fact Kashmir is a land of proverbs and common-speech is profuse with them. Rev. J. Hinton Knowles of church Missionary Society collected a good number of these proverbs and published them. His work is also full of information regarding the customs and character of Kashmiri's. Shri Som Nath Sadhu, had collected a good number of these proverbs. Being a trained librarian, his work when published, will be a fount of information. I give below a few of the most common proverbs which are used even by the most illiterate Kashmiris is in their everyday speech :-

1. An Sanz Kolai Khodayas Havala
   A blind man's wife is in God's keeping.
2. Kokri Hanzi Degi Che na Pooti maran.
3. Raye Chhu Shabnam-i-Sailab
   To an ant even dew is like flood.
4. Panun aib gav mashok
   A man loves his own fault.
5. An-haren arman Harimat pasheman.
   Bachelors crave for marriage but married men repent
6. Na chhun machi Na topai
   I neither want honey nor the sting (of bee)
7. Lukchar Naba-nar
   Childhood is care free
8. Khena modur shrapna teyoth. Sweet to taste but bitter to digest.
9. Gad maran Koli manz tresh-i-hech
   Fish dies of thirst in the river.
10. Kralas Ghari Khond Bana
    Potters use broken pots at home
11. Ye gav Khara's gor duin or Kharas Keya kre gor,
    Giving advice to a dunce is to give Jaggery to an ass.
12. Oun Kya Zane pron bhate what does a blind man know about cooked rice.
13. Akh ta Akh gave kah. one and one make eleven
14. Yes na kanh tasund to daye God is a support of him who has none (to support)
15. Vana chan yaren daye. Sund sag. God waters the trees of a jungle-ie. a poor man helped by god.
16. Bakhtas Budh chaye khidmatgar. Wisdom is a hand maid of good luck.

Folk Tales

Kashmir, the land that gave the world a book like Katha-Sarit Sagar in Sanskrit, can never be poor in folk-tales. During winter months, when nights are long there will be no home in kashmir, where a Grandfa-

ther or mother or any elderly person in the household does not narrate the folk lore of his land to the youngsters. Such was the case in my childhood and it is still maintained, over and above there are professional story-tellers too in Kashmir, especially in small villages, and true Kashmir lives in rural area not in towns. These professional story-tellers are called, Ravis. They make their living by narrating these tales. The Ravis narrate with wonderful accuracy, the folk tales which have been handed over to them from generations past by word of mouth. Many of the folk tales contain a number of words which are out of use now in the language. Sir Aurel Stien, the first Settlement Commissioner of Kashmir made a collection of some of these tales, as narrated to him by one Hatim Tilawonya (Hatim the oil Seller) of village Panzil in the Sind valley of Kashmir. This collection has been translated by Grierson and published under the title of Hatima's tales, aby Jhon Murray, London in 1923. Rev. Knowles, got some folk Tales of Kashmir." Both these are in English. Yet another book containing some folk tales was published in English by Pandit Soom Nath Dhar from Bombay in 1949 or near about. Yet one more book on folk tales has been published by Prof. Sham Lal Sadhu which is beautifully written.

–Courtesy **IQRA POST**

CONDOLENCE MESSAGE

YOU WILL ALWAYS BE REMEMBERED

In an extra ordinary meeting held at KP Sabha Amphalla convened by its President Sh T.N. Khosa on 30.12.1996 the members expressed deep shcok and sorrow at the demise of Sh Kanihya Lal Koul, former President, Kashmir overseas Association at Michigan (USA) on 26.12.96.

The services of this illustraus son of Kashmir during the ongoing turmoil since Anant Nag riots of 1986 will always be remembered by the Kashmiri pandit Community. K.P. Sabha members recalled his association with Sabha from 1990 in rendering help to the displaced Kashmiri Pandit Biradari.

☆☆☆☆

KP Sabha members grieved the death of Sh Mahadev Joo R/o Matugan Bandipora brother of Sh. T.N. Peshan, former President of K P Sabha and an active social worker. The passing away of this great soul has robbed the community of an illustrious son.

☆☆☆☆

Two minutes silence was observed on 6.1.1997 in the executive meeting of K.P. Sabha to mourn the untimely death of Sh Jayant Bakshi S/o Sh. Jitender Bakshi. Sh. Vinay Raina S/o Sh K.K. Raina and Sh. Gopi Nath Raina (Chattabali) R/o Laxmi Nagar Sarwal Uncle of Sh Ashwani Koul (Ex. M). and Sampuran Razdan (Hon. Engineer of KPS).

Rise Up Hindus!

❑ By Y.S. Bharati

HINDUISM, our ancient religion, is not a personality cult, it is not man-centric. It centres round God in the self of all. It is a religion for all who are conscious of the central self that is the quintessence of existence – individual as well as collective. Hinduism is the religion of humanity.

"Peace for all, joy for all, love for all, felicitatious prosperity for all creatures," is its constant refrain. The Hindu prays for peace not only for mankind but also for the earth, heaven, seas, forests, hills, dales, for all things animate or inanimate. He sees the unique one (*Ekam Sat*) in all. He has the cosmic vision to see the Self in all and all in the Self. He looks beyond the mental conceptions of caste, creed and sect to a cosmic unity in the seeming multiplicity of becomings. "He alone sees, who sees the Self in all," says our scripture.

"The universe is my temple, collective Soul-consciousness is God. Loving service is worship. Seeing all happy is real delight," says a sage. This is the cosmic consciousness that is the life and breath of Hinduism. The Hindu during his daily prayer worships in all the directions. The God in all beings. He says, "Whatever I do, Whatever I think are al offerings to the cosmic divine."

Hinduism is a *modus vivendi* whose rules and regulations have been laid down by the sages of the Vedas and the Agamas. The Vedas are the fountain heads of spiritual truths. The Agamas lead us to how to fulfil those Turths in life. The Vedas and the Agamas form the theory and practice of Hinduism. The Vedas are the Seer-institutions inspired in the hearts of great sages who were in communion with the inner divine. They are hymns for all ages. They are divided into three parts. *Karma Kanda, Upasana Kanda* and *Jnana Kanda,* Karma Kanda is really Karma Yoga which leads by deeds towards self-perfection. Upasana Kanda is Bhakti Yoga which leads mankind to Godhood by means of dedicated love. Jnana Kanda is otherwise called Vedanta which is the crown of the Vedas. Jnana Kanda by reflection and discrimination leads the aspirant to self-knowledge. Perfect Hinduism is a synthesis of consecrated service, psychic love and self knowledge. It is Divinity in actual life.

Hinduism is a practical religion which tries to help mankind in all spheres of existence leading its collective evolution towards divinity. The highest reach of Hinduism is Man becoming God. He is the Highest, says the Upanishad, that realises God in the Self. The Vedas lay down that the heart is the shrine of God and Meditation is the way of realising God in the heart. To establish the wandering mind in the heart, there are Yogic processes, prescribed by Patanjali. By moral purity, divine love and worship, by control of mind and by self-immersion, the Yogi lives in tune with the divine. To disci-

pline the mind, life and body in the yoga of life divine, Hinduism prescribed daily duties like Sandhya, Tapas, Havan, Divine worship, feeding the guest, doing charity etc.

Hinduism is a powerful religion of love, service, knowledge, self-rule and universal communition.

But alas! due to foreign impacts, the Vedic knowledge has almost disappeared leaving here and there patches of assertive priesthood. We must go back to the days of the Vedas, revive the Vedic culture, live it and give it to the world. India is miserably suffering again from 'Yellow' and 'Green' perils. Poverty, scarcity of food, cost of living, crushing taxation have all undermined our peace and prestige. Every Hindu must look around and see with a feeling heart how our society is losing ground and dwindling into sectarian camps.

This is a sacred occasion offered to us to fulfil our obligations to the ancient seers and sages that have handed down to us a rich heritage of spiritual treasure. Let us be faithful guardians of that Divine Treasure and land than to humanity which wants today the Vedic truths :

"ब्रह्मवित् आप्नोतिपरम् सत्यंज्ञानमनन्तं ब्रह्म

योवेद निदितं गुहायाम् परमीव्योमन्।।"

LIST OF LIFE MEMBERSHIP K.P. SABHA (CONTINUED)

52. Shri S.K. Gadoo, S/o Late J.N. Gadoo, Kamal Nagar - Keran - Bantalab Jammu.
53. Dr. Tej Kumar Moza S/o Shri Moti Lal Moza, R/o Behind Durga Nursery, Bori Talab Tiloo Jammu.
54. Shri T.N. Bhat, S/o Shri Lassa Kaul Bhat, 269-B, Ambphalla Jammu.
55. Shri Ashok Kumar Kaul, S/o Late Shri Jaggan Nath Kaul, Hazuri Bagh Bohri-Jammu.
56. Shri Rakesh Bhat, S/o Shri O.N. Bhat, H.No. 52, Adarsh Enclave, Sector I Trikutangar, Jammu.
57. Shri Ashok Kumar Kaul Hazuribagh Bohri Jammu.
58. Shri Prem Nath Bhat, Raj Bhawan, Staff Qrs. Jammu.
59. Mrs. Kanta Pandita, W/o Late Sh. J.N. Pandita, Udhaywala - Jammu (Bohri).
60. Shri Autar Krishen Mirza, S/o Late Shri Shyam Sunder Mirza, 23-Lower Laxmi Nagar Jammu.
61. Shri Ashok Kumar Razdan, Opposite Seed House, Agriculture Road, Gole Pully - Talabtiloo Jammu.
62. Dr. Lalita Revo, W/o Shri A.K. Razdan, Opposite Seed House, Agriculture Road Gole Pully, Talab Tiloo Jamu.
63. Shri O.N. Thusoo, S/o Pt. Nil Kanth Thusoo 47-Shyam Vihar, Opp. Directorate of Agriculture, Gole Pully - Talabtiloo, Jammu.

BASIC HINDU IDEAS : PROJECTION AND SPREAD

❑ *By P.N. Mahadevan*

THE priority claimed for and on behalf of the Hindu genius can be established by chronology where it is obvious, and by partial or inaccurate copying which also will be evident when it is compared with the originals which are found all together and in their most precise form only in the ageless body of Hindu lore.

All known civilisations speak of a deluge at some time as a starting point for life on this planet. But the relation of the beginning of organic life with a primal flood is found stated only in the Vedas. Modern science looks for traces of water in other planets to determine whether they can sustain life; but as Vedic thought postulates many orders of life, it admits the possibility of life in other planets a *priority*, but at the same time insists that water is a basic *sine quo non* for life here. Water is more stable than anything else on earth since it enters into all things and still remains water. But when it is subjected to cosmic pressures, it is split into its cmponents, and each is further split in many startling ways which are the subject-matter of nuclear science. We now know that atoms are both stable and unstable; and the unstable ones are the means of creating whole series of nuclear sources. Astrophysics, with special reference to the sun's tremendous emanations, has been dealt with in one of the Vedic sections and it has not yet received the attention of mdoern scientists. Alchemy, acknowledged as axiomatic by modern science, was a commonplace thing for old Hindu mind and thought.

The worship of the sun is another universal feature of many ancient cultures. All of them are but faint echoes of the hymns in praise of the Sun and the methodical elucidation of all our solar system from it. The Incas of Peru are said to have been Sun-worshippers and owed all their glories to it. Modern scientists have set a dead-line for the eventual death of our sun. The Vedas also say the same thing, give the sun the title of 'Martanda' and visualise the extinction of the solar system in a *pralaya*. Indeed, Hindu cosmology has computed the age of the earth as comprising a Brahmic day of 24 *brahmic* hours. When reduced to modern time-scales the results are nearly the same as those which geologists have arrived at in their own way.

Ideas like creative, evolution, the elan vital, Marxist dialectic life-force etc., are but an attempt to account for and locate consciousness which the west still rigidly denies to all but living things. But the Hindu idea of *Prajapati* creating the universe and entering into the thing created includes and reconciles all the theories of Western thinkers. We speak of everything being spirit, while Marx asserted that everything is material. With nuclear science demolishing the

frontiers of matter, it is the Hindu view that is found vindicated to the hilt. Our forbears anticipated the theory of relativity which even Western savants do not yet understand; but Narada is an exemplar of it since he is described as a *Trikaalajnani*— he who sees and lives at will in the past, present or future. Time, which is such a bogey with the West, is a function of *Maya,* and the Western mind is now coming to think of it flowing to and fro and all round.

Although the doctrine of *karma* is still confined to Hindus, the compulsive logic of it has long been recognised by philosophers everywhere. Its corollary of rebirth and a cycle of them endlessly which are commonplace with us were first propounded in the West by Pythagoras. But it came to be travestied and ridiculed by being viewed in the distorted perspective of a regressive metamorphosis alone.

The West has developed the science of heredity, the psychology of the unconscious and its derivatives all of which have Vedic statement, Upanishadic elaboration and varied application in the Vedangas like Ayurveda, Jyotisha and Mimamsa. The Caste system is admittedly and peculiarly Hindu. Its objective validity is that it is functional, but the defect of the virtue was its petrification in course of time, only to be purified and revived under the stress of necessity.

The four castes are found the world over under other names. Their mobility has made for its dynamism, while our rigidity has ensured its preservation. The other evils which have flown from it may be ascribed wholly to the national predicament which has remained unfree for nearly a thousand years. There is no instance in history of a defeated, dismembered and discredited social order surviving for such a length of time. With the growth of socialist trends in the West, a little rigidity may be seen to encourage the organisation of 'closed shops in business, industry and the government itself. While class-war consciousness is sharpened by conditions in the West, upheavals in Hindu society have never been more than a swell and they have always made for atavism in the interests of self-preservation. The classification was sanctified, under the Confucion code with the Mandarin as the linch-pin of the social and political order; and mandarin is buta corruption of mantri.

All religions which are historical represent a selective emphasis on one aspect or other of the Vedic Religion. The Buddha stressed compassion and devised the middle way which was an anticipation of modern existentialism with the anger in it sterilised. Christianity has too many features of the Buddhist discipline for the closeness to be dismissed as an accident.

There is much evidence to show that Christ was a Hindu-trained Sadhu who rang a change on Buddha by stressing the doctrine of love instead of compassion. Non-violence which is the sheet-anchor of Christ's life is the ahimsa of the Buddha. It is interesting oparenthetically to note a pious mediaeval fraud which made the Buddha one of the saints of the Catholic calendar! Bodhisatva was garbled into Johoshapat! Christ lived the life of a sanyasi but commended the grihastaasrama for the rest. Islam was a militant form of Christianity and both made conversion a meritorious duty of the pious. It was besides a protest against the Greco-Roman impurities which had entered Judaism and so set itself the task of giving it a Semitic orientation.

(कश्यप) क्षीर भवानी (हिन्दी भाग)

अंक : 3 सं० 16 जनवरी 1997

पहला पन्ना

सही रास्ते की पहचान

मान लीजिये कि लौटना स्थाई होगा।

स्थाई याने रहने को घर, लुटी सम्पत्ति का मुआवज़ा, बच्चों को स्कूल-कॉलेजों में एडमिशन और अपने-अपने पद पर पदासीनता इत्यादि इत्यादि भी। (जो सर्वथा असंभव है।)

लौटना चूंकि स्थाई है अत: नवजात शिशु से लेकर अवकाश प्राप्त दादा जी तक सभी लौटे होंगे।

लौटेंगे– लौटने की ललक और जोश जो है।

गए सात-आठ वर्षों ने वहाँ की हवा को बारूदी धुआँ किया और मिट्टी को ताज़ा-सूखा खून ! परिन्दों की चहचहाट हथगोलों, गोलियों और रॉकेटों आदि के भयानक शोर में गुम होके रह गई। समूचे वातावरण का कायाकल्प हो गया। इस वातावरण ने वहाँ के आबालवृद्ध की मानसिकता में कोई परिवर्तन लाया?

वह हवा, मिट्टी के कण-कण से आती खून की बू और वह वातावरण एक साधारण ग्रहिणी को दफ्तर या किसी अन्य काम पर गये पति, स्कूल या कॉलेज गये बच्चों की बिना किसी अनहोनी या जानलेवा आशंका के उसी प्रकार सहजता के साथ घर लौटने की प्रतीक्षा करने देगी जैसे वह आठ-दस साल पहले निर्भय हुआ करती थी?

काम पर गया पति बाल-बच्चों के सुरक्षित होने की चिन्ता से मुक्त होकर अपना काम तन्मयता के साथ कर सकेगा?

अपनी-अपनी कक्षाओं में बैठे बच्चे (यदि सही सलामत अपने-अपने विद्यालयों में पहुँचे तो) मम्मी-पापा, भाई-बहन के सुरक्षित होने की चिन्ता एक ओर सरकाकर पढ़ाई में मन रमा सकेंगे?

ऐसी पढ़ाई के बाद वे परीक्षा में क्या कर पाएंगे?

उस माँ, बहन, पिता, भाई, पति या पत्नी के दिल पर क्या बीतेगी जब उसका साक्षात्कार उन चेहरों तथा उन जगहों से होगा जिन्होंने इनसानियत को ताक पर रख उनके बेटे, भाई या जीवन साथी को क़त्ल कर मिट्टी को उसके खून से रंग दिया?

क्या नौकरी पर गई बहन, कॉलिज गई बेटी अपनी इज्ज़त-आबरू के साथ सही-सलामत शाम को घर लौटकर आ जाएगी?

दिन भर की मानसिक तथा शारीरिक थकान को किसी प्रकार जीकर समूचा परिवार रात को आराम से सो सकेगा?

ये घर, दफ्तर, विद्यालय कैद खाने नहीं लगेंगे? .... ।

इस सब का नतीजा?

तनाव ! जड़ता !! अयोग्यता !!!

रक्तचाप, ढेर सारे मनोरोग, तरह-तरह की बीमारियाँ और न जाने क्या-क्या !

तो?

तो क्या ! .....अपनी भावुकता को पूरी तरह बेदखल करके होश बरकरार रखते हुए सोचिए। आपस में मिल-बैठकर विमर्श कीजिये। आपसी विमर्श ही सही रास्ते की पहचान कराएगा।

– मूल संस्कृत तथा हिंदी अनुवाद, डॉ० बदरीनाथ कल्ला

काश्मीर सौरभम्

मंगलाचरणम्

अहो सुन्दरमुद्यानं कुंकुमपुष्पवासितम्।
वसन्तर्तौ कथं नष्टं झंझावातेन सांप्रतम्।।१

कीदृशी वाटिका रम्या-पुष्पमाला विभूषिता।
अनभ्रवज्रपातेन शोभा ह्यस्या अपाहृता।।२

नौमि मीनासनां देवीं वितस्तां पापहारिणीम्।
हरशूल समुत्पन्नां पार्वतीरूपधारिणीम्।।३

स्मरामि कश्यपं देवं नीलनागं नृपोत्तमम्।
आचार्याभिनव गुप्तं शैवशास्त्रविशारदम्।।४

मम्टं वसुगुप्तंच सोमानन्दं तथोत्पलम्।
श्रीवरं जोनराजंच शुकं मुक्ताकणं तथा।।५

कैयटं भामहंचैव उद्भटं भट्टनायकम्।
दामोदर जयरथं कल्हणं बिल्हणं तथा।।६

क्षेमेन्द्रं क्षेमराजंच विमलाक्षं हि मंखकम्।
आनन्दवर्धनाचार्यं सोमदेवं जगद्धरं।।७

कल्लटं भल्लटम्चैव रुटपकं जल्हणं तथा।
अत्रिगुप्तं रत्नकण्ठं श्रीभट्टं भट्टरक्षम्।।८

गोनन्दं ललितादित्यं नरेन्द्रं मेघवाहनम्।
जयापीडं जयसिंहं रणादित्यं नु पुंगवम्।।९

नृपमवन्ति वर्मानं प्रवरेशम्च भूपतिम्।
राज्ञींयशोवतीम्चैव कोटराज्ञीं तु मानिनीम्।।१०

प्रयागं मधुमतीम्चैव विजयेश्वरमेव च।
भृंगीशं गोतमभूचैव शारिका पर्वतं तथा।।११

हिन्दी अनुवाद

१. केसर कुसुमों से सुवासित कैसा था सुन्दर उद्यान।
उजड़ा वह बसंत में तत्क्षण कैसा था आँधी तूफान।।

२. पुष्पमालाओं से विभूषित कैसी थी सुन्दर बारी।
अनभ्रवज्रपाल से सहसा सुषमा नष्ट हो गई सारी।।

३. मैं मत्स्य रूपी आसन पर आसीन, पापों को नष्ट करने वाली,
शिवजी के त्रिशूल से उत्पन्न, तथा पार्वती का रूप धारण करने वाली वितस्ता भगवती को प्रणाम करता हूँ।

४-११. मैं (प्रवास से) महर्षि कश्यप, राजाओं में श्रेष्ठ नीलनाग, शैवशास्त्र में निष्णात– आचार्य अभिनवगुप्त, मम्मट, वसुगुप्त, सोमपानन्द, उत्पलदेव, श्रीवर, जोनराज, शुक, मुक्ताकण, कैयट, भामह, उद्भट्ट, भट्टनायक, दामोदर, जयरथ, इतिहासकार, कल्हण, बिल्हण, क्षेमेंद्र, क्षेमराज, विमलाक्ष, मंख, आनन्द-वर्धनाचार्य, सोमदेव, जगद्ध, कल्लट, भल्लट, रुटपक, जलहण, अत्रिगुप्त, रत्नकण्ठ, भट्टों के (कश्मीरी ब्राह्मणों के) रक्षक, श्रीभट्ट, राजा गोनंद, दिग्विजयी ललितादित्य, नरेंद्र, मेघावाहन, जयापीड़, जयसिंह, श्रेष्ट रणादित्य, महाराजा अवंतिवर्मा, प्रवरसेन, रानी यशोवती, मानिनी कूटारानी, प्रयाग, मधुमती (नदी) विजयेश्वर (प्रसिद्ध ऐतिहासिक स्थल तथा तीर्थ स्थान) भृंगीश ऋषि, गौतम ऋषि, शारिकापर्वत (वर्तमानहारी पर्वत) को याद करता हूँ।

१२. राज्ञीं तु तुलमूलस्थां ज्वालादेंवीखिवे स्थिताम्।
गिरिहहरमध्यस्थं अमरेशं शिवं तथा।।

तुलमुल की महाराज्ञी, खिव की ज्वालादेवी, पर्वत की गुफा के मध्य में स्थित 'अमरेश' नाम से प्रसिद्ध शिव को याद करता हूँ।

१३. नौम्यहं शारिका देवीं शारिका रूप धारिणीम्।
लक्ष्मणस्य प्रियां शिष्यां ईश्वराश्रमवासिनीम्।।

मैं ईश्वराश्रम में रहने वाली, श्री लक्ष्मण की प्रिय शिष्या, शारिका का रूप धारण करने वाली, शारिका देवी को प्रणाम करता हूँ।

१४. पाकेनाधिकृतं क्षेत्रं कश्मीरस्य प्रतिष्ठितम्।
कृष्णगंगा समीपस्थं शारदामठ नामकम्।।

कश्मीर के प्रतिष्ठित, कृष्ण गंगा के समीप 'शारदामठ' को याद करता हूँ जो इस समय पाकिस्तान ने अवैध रूप से अपने अधिकार (कब्ज़े) में लिया है।

१५. कर्मशीलं कृपारामं मार्त्तंडक्षेत्रवासिनम्।
भयकम्पित हिन्दुम्यो जीवनस्य प्रदायकम्।।

भय से कंपित हिंदुओं को जीवनदान देने वाले, मार्त्तंड के निवासी, कर्मशील कृपाराम को याद करता हूँ।

१६. दानवीरं कर्मवीरं सिक्खानां नवमं गुरुम्।
गुरु तेग बहादुर हिन्दूधर्मस्य रक्षकम्।।

१७. स्मरामि तं हुतात्मानं शरणागतवत्सलम्।
अभयदान दातारं जाल्मसंहारकारकम्।।

मैं दानवीर, कर्मवीर, हिन्दूधर्म के रक्षक, शरणागतों के प्रिय, अभयदान देने वाले, ज़ुल्म को ख़त्म करने वाले, सिक्खों के नौवें गुरु शहीद गुरु तेग़बहादुर को याद करता हूँ।

१८. रामस्वरूप श्री रामं दिव्य माहात्म्य मंडितम्।
शैवाचार्य महात्मानं ब्रह्मज्ञान प्रदायकम्।।

दिव्यगुणों से मंडित, ब्रह्मज्ञान देने वाले, श्री राम स्वरूप, महात्मा, शैवाचार्य श्री राम को याद करता हूँ।

१९. अध्यात्ममार्ग निरतं विद्याधारं विद्याधरम्।
ज्योतिरूपं महतावं गोविन्दं गुणसंयुतम्।।

अध्यात्म मार्ग में लगे हुए, विद्य के आधार स्वामी विद्याधर को, प्रकाश स्वरूप स्वामी महताबकाक को, गुणी स्वामी गोविंद जी को याद करता हूँ।

२०. शैवदर्शन मर्मज्ञं लक्ष्मणं दिव्यलक्षणम्।
नवमभिनवं देवं ज्ञानपीयूब पायिनम्।।

अद्वैतवादनिष्णातं तंत्रशास्त्रधुरंधरम्।
हिमालयण्डियं पुत्रं कश्मीरजस्य सौरभम्।।

शैवदर्शन के मर्मत, दिव्यलक्षणों से युक्त, ईश्वर स्वरूप वर्तमान युगीन नये आचार्य अभिनवगुप्त, ज्ञानरूपी अमृत पिलाने वाले, अद्वैतवाद में निष्णात, तंत्रशास्त्र के धुरंधर विद्वान, हिमालय के प्रियपुत्र, केसर की सुगंध, स्वामी लक्ष्मण जी को याद करता हूँ।

२१. भगवंतं गोपीनाथं मौनुद्रावस्थितम्।
ध्याननिष्ठं ज्ञाननिष्ठं वैखुरीयार वासिनम्।।

२२. जितेंद्रियं सुविज्ञानं रागद्वेषविवर्जितम्।
रुद्ररूपधरं सिद्धं श्वेतभस्म विभूषितम्।।

खरयार के निवासी, मौनमुद्रा में स्थित, ध्यान से हीन, सफेद भस्म से अलंकृत, सिद्ध तथा रूद्र (शंकर) का रूप धारण करने वाले भगवान गोपीनाथ को याद करता हूँ।

२३. रणवीरं महाराजं रणनीतिविशारदम्।
रघुवंशस्य तिलकं देववाण्याः प्रचारकम्।।

रणनीति में निपुण, रघुवंश के तिलक, संस्कृत-भाषा के प्रचारक महाराजा श्रीरणवीर सिंह को याद करता हूँ।

२४. हरि सिंहं लोकहितं डोगरावंशदीपकम्।
नृपं विलयकर्तारं कश्मीरस्य तु भारते।।

जम्मू व कश्मीर के सुशासक, कश्मीर का भारत के साथ विलय करने वाले, लोकप्रिय श्री हरि सिंह को याद करता हूँ।

२५. तद्राज्यं सर्वत आसीत् समृद्धं शांत्तिदायकम्।
रघुवंशानुकूलं हि लोक कल्याण कारकम्।।

उनका राज्य रघुवंश के अनुकूल, लोगों को कल्याण करने वाला, खुशहाल तथा हर प्रकार से शान्ति देने वाला था।

२६. नौम्यहं लल्लादेवी पद्मपुरनिवासिनीम्।
शैवशास्त्रमर्मज्ञा मृत 'वाख' भाषिणीम्।।

मैं पद्मपुर (वर्तमान-पांपुर) में रहने वाली, शैवशास्त्र के मर्म को जानने वाली तथा अमृत के समान 'वाखों' को बोलने वाली लल्लादेवी अथवा लल्लेश्वरी को प्रणाम करता हूँ।

२७. एवां स्मरणमात्रेण नो मनस्तुष्यति सदा।
देशे देशे संलभंताम् प्रेरणां पाठकामुदा।।

इस महान् विभूतियों के समरणमान से ही हमेशा हमारा मन खुश होता है। प्रत्येक देश में पाठक इनसे सहर्ष प्रेरणा प्राप्त करें।

२८. संस्कृतवाङ्मये येषामजरममरं यशः।
तारका इव ते भांति साहित्यगगने सदा।।

संस्कृत वाङ्मय में जिन साहित्यकारों का अजर तथा अमर यश है, वे साहित्यरूपी आकाश में हमेशा के लिए तारकों के समान चमकते हैं।

२९. बुधानां यत्र बाहुल्यं तत्रतद्गुणवर्णनम्।
नीलमतादिग्रंथानां सौरभं सर्वव्यापकम्।।

जहां विद्वानों का संगम हो, वहां उनके गुणों का वर्णन होगा, नीलमत्पुराण आदि ग्रंथों की सुगंध सर्वव्यापक है।

३०. न यास्यति क्षयं राज्ञां शत्रुखय पराक्रमम्।
कवीमं विद्वाम्श्चैव योगदानं सदामरम्।।

कश्मीर के राजाओं का शत्रुओं को नश्टं करने का साहस कभी भी नहीं मिटेगा। कवियों तथा विद्वानों का भिन्न-भिन्न क्षेत्रों में योगदान सदा अमर रहेगा।

३१. कुंकुमस्य सुगंधों हि न केनापि निवार्यते।
प्रसारस्तस्य सर्वत्र पवनस्येव सर्वदा।।

क्योंकि केसर की सुगंध (खुशबू) को कोई भी रोक नहीं सकता है। यह सदा हवा की तरह हर जगह फैलती है।

-सुरेद्रं चन्ना 'भारती'

वैराग्य

घर परिवार से सम्बन्ध विच्छेद करना या घर में बाल-बच्चों या बूढ़े माता-पिता या आश्रितों को भगवान् के नाम पर छोड़कर, भाग जाना या किसी नज़दीकी रिश्तेदार की मृत्यु पर दुःखी होकर घर से चले जाना या कोई कार्य या कर्म न करने को आमतौर पर लोग वैराग्य समझते हैं। अगर इसी को वैराग्य कहते हैं, तो ऐसी बात नहीं है। घर छोड़ देना या त्याग करना या कार्य न करना या घर से भाग जाना वैराग्य नहीं है। बल्कि वैराग्य बिना घर परिवार छोड़े, बिना स्वार्थ, मोह-माया, छल-कपट, झूठ-फरेब, आसक्ति और विकारों से रहित होकर, कार्य या कर्म बिना फल की इच्छा व बाल-बच्चों, माता-पिता, आश्रितों का पालन-पोषण घर में रहकर, बिना अपने आप को सांसारिक आकर्षणों में फंसा कर हो सकता है।

किसी भी मंहगे या सस्ते औढ़ने, पहनने, रखने या स्वादिष्ट खाने-पीने की वस्तुओं को तो छोड़ दिया है। लेकिन उन वस्तुओं की याद, मन के किसी न किसी कोने में, किसी न किसी प्रकार बनी रहती है। क्योंकि मन उन वस्तुओं को छोड़ने को तैयार ही नहीं हुआ है, या मन का शून्य इतना प्रबल नहीं हुआ या विचार शून्य नहीं हुआ, कि उन वस्तुओं की याद या इच्छा ही न रहे। बार-बार छोड़ने का संकल्प करने के बाद भी मन में थोड़ी बहुत इच्छा रहती है।

अगर ऐसा है, तो इसे वैराग्य नहीं कह सकते। क्योंकि वस्तुओं या वस्तु का रागात्मक चिन्तन मन से हटा नहीं है या सांसारिक वस्तुओं के प्रति आकर्षण मन से हट जाता, तब तक वैराग्य नहीं हो सकता है। वैराग्य के लिए आसक्ति, द्वेष, विषय-विकारों या वासनाओं, इंद्रिय सुखों का, शारीरिक व मानसिक त्याग होता है। काम, क्रोध, लोभ, मोह एवम् अहंकार नहीं रहता। वस्तुतः मन में सभी प्रकार की सांसारिक अभिलाषाओं का न रहने को वैराग्य कहते हैं। या सब सुखों के त्याग होने पर ही वैराग्य हो सकता है। वैराग्य मन की उत्तम स्थिति है, जो सांसरिक आकर्षणों से मोहित नहीं होता।

अब प्रश्न यह है कि वैराग्य कैसे हो सकता है। दूषित वातावरण, पापमय जीवन और कुविचारों से मनुष्य को कैसे बचाया जा सकता है। इसके लिए प्राणी या मनुष्य को अपने अंदर झांकना है। अपने विवेक से किए हुए कार्यों का विश्लेषण या विवेचन करना है। अब तक, कितने ऐसे कार्य किये हैं, जिसका मन पर अच्छा प्रभाव नहीं पड़ा है। समय-समय पर, अपने अंदर के विषय विकारों पर ध्यान केंद्रित करना है, कि क्या ठीक है, और क्या बुरा है। बार-बार सोचना है। अगर अपने बारे में अच्छा सोचा है, तो दूसरों के बारे में भी अच्छा ही सोचें। इससे मन शुद्ध होकर अच्छे संस्कारों की ओर ले जाती है। इस तरह कुविचार कम हो जाते हैं।

मनुष्य का मन चंचल होता है। इसमें निरन्तर विचार-कुविचार आते रहते हैं। कुविचारों से मन मलिन हो जाता है, और इस तरह काम, क्रोध, लोभ, मोह एवम् अहंकार आ जाता है। इसके आने से वासनाओं की वृद्धि होती है, जो पतन का कारण बन जाती है। इस तरह मनुष्य या प्राणी दुःखी होकर कष्ट भोगता है। राजस-तामस, खान-पान से भी, राजस-तामस विचार अपने अंदर आने लगते हैं, जो मन में पनप रहे विकारों की बढ़ोतरी करते हैं। इसलिए खान-पान की राजस-तामस वस्तुओं को छोड़ना है। अपने अन्दर के विषय-विकारों और मन की चंचलता पर अंकुश लगाने के लिए, प्रभु-चिंतन, ध्यान, योग, आसन, प्राणायाम आदि की आवश्यकता है। प्रभु चिंतन आत्मिक होनी चाहिये, दिखावा नहीं होना चाहिये निरंतर प्रभु चिंतन से अंदर के विकारों व वृत्तियों का नाश हो जाता है इस तरहर विकारों व वृत्तियों के नष्ट होते ही, अपने अंदर वैराग्य की भावना प्रबल हो जाती है वैराग्य द्वारा पराभक्ति के क्षेत्र में प्रवेश होकर, आनं को प्राप्त होते हैं, जो मनुष्य के जीवन का सार है।

भगवान श्रीकृष्ण जी, श्रीमद्भागवत गीता के दूस

अध्याय में, वैराग्य के बारे में श्री अर्जुन से कहते हैं।

यदा ते मोहकलिलं बुद्धिव्यतितरिष्यति।
तदा गंतासि निर्वेदं श्रोतव्यस्य श्रुतस्यच।।५२।।

अर्थ : जब तेरी बुद्धि मोहरूप दलदल को भलीभांति पार कर जायेगी, उस समय तू सुनने योग्य और सुने हुए सभी विषयों या भोगों से वैराग्य को प्राप्त हो जाएगा। अर्थात् वे विषय तुझे निरर्थक प्रतीत होंगे।

भगवान् श्रीकृष्ण जी ने बिना स्वार्थ के कर्म करने का अधिकार, कार्यो के फलों की इच्छा का त्याग सिद्धि और असिद्धि में सम होकर कार्यो को करना, मोह, माया व कामना के अभाव को कहते हैं।

इस तरह मनुष्य कर्मों के फलों का त्याग करके व काम, क्रोध, लोभ, मोह व अहंकार को छोड़कर और लोक-परलोक के समस्त क्षणिक पदार्थों से अलग या विरक्त होकर वैराग्य की स्वाभाविक स्थिति में पहुँच जाता है या वैराग्य को प्राप्त हो जाता है। तब उसे सांसारिक विषय-विकार निरर्थक लगने लगते हैं।

सबसे पहले वैराग्य प्राप्त करने के लिए, मन में, पहले त्याग की भावना लानी है। त्याग कर्मयोग से ही हो सकता है। यानेकि, कार्य या कर्म बिना किसी स्वार्थ या फल की इच्छा के, शारीरिक लाभ, मानसिक व आर्थिक लाभ के करें। फल की प्राप्ति ईश्वर पर छोड़ें। प्रभु सर्वशक्तिमान है। हर जीव, प्राणी व ब्रह्मांड के कण-कँण में निवास करते हैं। प्रभु सब कुछ जानते व देखते हैं। मनुष्य को अपने मन, वाणी और नेत्रों पर भी नियंत्रण रखना है। मन को यह भावना देनी है, कि मनुष्य, ईश्वर द्वारा धरती पर भेजा गया ईश्वर पुत्र है। जो भी अच्छा कार्य मनुष्य द्वारा हो रहा है, वह सब ईश्वर के नाम से करें। ऐसा करने से, मनुष्य के अंदर अभिमान नहीं आ जाएगा। क्योंकि अभिमान त्याग व वैराग्य का दुश्मन है।

वैराग्य प्राप्त होने के लिए, मन की शांति या मन का शांत होना अतिआवश्यक है। क्योंकि मन अशांत होने से, या चिंता होने पर, शारीरिक व मानसिक कष्ट होता है, जिससे ध्यान साधन, योग या प्राणायाम ठीक से नहीं हो पाता है।

वैराग्य के लिए मन में क्षमा भाव लाना बहुत ज़रूरी है। अपराध करने वाले को क्षमा करके, किसी भी प्रकार का दंड देने या दिलाने या बदला लेने की इच्छा न रखे। अपराध करने वाले के प्रति क्रोध या अपशब्द भी न कहें। क्रोध करने से अपराधी के प्रति घृणा के भाव जागृत होकर मन मलिन हो जाता है। मन में, प्रतिहिंसा जागृत होकर मुख व शरीर की आकृति बिगड़ जाती है। बुद्धि मारी जाती है। कर्तव्य विवेक नहीं रहता। अच्छे और बुरे की पहचान नहीं रहती। इस तरह क्रोध व घृणा करना ठीक बात नहीं है।

भगवान श्रीकृष्ण जी, श्री अर्जुन से क्रोध के बार में, विस्तार से समझाते हुए, दूसरे अध्याय में कहते हैं।

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति।६३।।

अर्थ : क्रोध से मूढ़भाव या सम्मोह उत्पन्न हो जाता है। मूढ़भाव से स्मृति में भ्रम हो जाता है, स्मृति भ्रष्ट हो जाने से विवेक, बुद्धि अर्थात ज्ञानशक्ति का नाश हो जाता है और बृद्धि के नष्ट हो जाने पर, मनुष्य अपनी स्थिति से गिर जाता है, अर्थात पुरुषार्थ के अयोग्य हो जाता है।

क्रोध करने से मनुष्य के अन्तःकरण में मूढ़भाव की वृद्धि होकर स्मरणशक्ति भ्रमित हो जाती है। क्या ठीक है, क्या ठीक नहीं है, क्या करना है और क्या नहीं करना, इन बातों पर, विवेक ठीक तरह से कार्य नहीं करता। इस तरह स्मृति के छिन्न-भिन्न होने से, बुद्धि नष्ट हो जाती है। बुद्धि के नष्ट होने से स्वभाव व व्यवहार में कटुता, कठोरता, कायरता, हिंसा, प्रतिहिंसा, दीनता, जड़ता और मूढ़ता आदि दोष आ जाते हैं। फिर ऐसे मनुष्य का पतन हो जाता है।

वैराग्य का सबसे प्रबल शत्रु अहंकार और आलस्य है। क्योंकि अहंकार के समय मनुष्य या प्राणी अपने आप को सर्वगुणसंपन्न, सुखों को भोगने वाला, सिद्ध, सब से ज्यादा बुद्धिमान बलशाली, अपने बल के सामने दूसरों को तुच्छ जानने व धमकाने और मारपीट करने वाला समझता है। ऐसा असुरी प्रकृतिवाला मनुष्य दूसरों में दोष देखकर, उनकी निंदा करके, कष्ट पहुँचाने की कोशिश

करता है। कुविचारों से ग्रस्त ऐसे प्राणी का मानसिक पतन के साथ-साथ शारीरिक पतन भी हो जाता है। पतन होते ही, शक्तिहीन व कांतिहीन होकर, किए गए पापकर्मों का फल भोगने के लिए बहुत दु:ख पाता है। जो दु:ख व कष्ट कई जन्मों तक पीछा या साथ ही नहीं छोड़ता। क्यों न ऐसी मानसिक विकृत या अहंकार और क्रोध को जितनी जल्दी हो सके, छोड़कर, किए गए पापों का प्रायश्चित करके या यूँ कहिये, कि सब बुराइयों को त्यागकर, ईश्वर से मिलाप के लिए, वैराग्य की और एक कदम बढ़ाएँ।

भगवान श्रीकृष्ण जी, श्रीमद्भागवत गीता जी के १२वें अध्याय में समभावयुक्त मनुष्य के बारे में कहते हैं–

यो न हृएयति न द्वेष्टि न शोचति न काँक्षति।
शुभाशुभपरित्यागी भक्तिमान्य: स मे प्रिय:।।१७।।
तुल्यनिंदास्तुतिर्मोनी संतुष्टो येन केनचित्।
अनिकेत: स्थिरमतिर्भक्तिमान्मे प्रियो नर:।।१९।।

अर्थ : जो न हर्षित होता है, न द्वेष करता है, न शोक करता है, और न कामना ही करता है, तथा जो शुभ और अशुभ, समस्त कर्मो का त्यागी है– वह भक्तिमान मनुष्य मुझे प्रिय है।

जो निंदा और स्तुति को समान माननेवाला, मौनी, मननशील, किसी प्रकार से, शरीर का निर्वाह होने से सदा ही संतुष्ट है, ममता और आसक्ति से रहित है– वह स्थिर बुद्धि वाला भक्तिमान पुरुष मुझे प्रिय है।

भगवान् श्रीकृष्ण समभावयुक्त, वैरागी पुरुष या मनुष्य के बारे में कहते हैं, कि जो मनुष्य छल-कपट, हिंसा-प्रतिहिंसा, शुभ-अशुभ, लाभ-हानि, मान-सम्मान, ममता-आसक्ति, कर्म-अकर्म, हर्षित-द्वेष, निंदा-स्तुति, में सम है अर्थात शरीर व परिवार का निर्वाह व पालन-पोषण बिना लालच के करता है और संतुष्ट है। ऐसा स्थिर बुद्धिवाला बुद्धिमान पुरुष या मनुष्य मुझे बहुत प्रिय है।

–उषा काशकारी

–ओजस्वी भट्ट

अंतिम क्षण

आ जाना पल भर के लिए तुम,
जब हो मेरे अंतिम क्षण
और दे जाना मुझे पल भर की खुशी
इस जीवन में तो नहीं पा सकी
साथ तुम्हारा
क्योंकि तुम थे ऊँचाई पे
और मैं थी बहुत नीचे
तुम्हारे सामने समझती थी
अपने को बहुत छोटी
तुमसे मिलने पर मिलता था
मुझे अद्भुत अलौकिक आनंद
और अनुपम सुख
जो करता था मेरे मन को
शीतल, आजा पल भर के लिए
तुम जब हो मेरे अंतिम क्षण

काम क्रोध लोभ ऐ अर्जुन
ये तीनों है नरक के द्वार।
परित्याग कर दे तू इनका,
रूह का करते हैं संहार।। (भगवत् गीता)

सूनापन

वृक्षों के मुरझाए हुए पत्ते थे
धरती ने हरा रंग खो दिया था,
खेत, बाग उझड़े हुए थे,
बहार से बिछड़े हुए थे
सब कुछ सूना सूना था
फूल धूल में मिल गए थे,
केवल शूल रह गये थे।
फूलों की महक खो गई थी
कलियों की मुस्कान रही नहीं थी
सब कुछ सूना सूना था
अब दिन तो ढल चुका था
चारों ओर खामोशी थी
तारों की टिम-टिमाहट न थी
चाँद की वह चाँदनी न थी
सब कुछ सूना सूना था
मानव के अत्याचारों से
समस्त धरती व्याकुल थी
कब बंद होगा मानव का दानवपन
हमारी माँ हताहत और घायल थी।

–रामकृष्ण धर

कुर्बानी

अशरफ अपने घुटनों में सर झुकाए बैठा था, घर में हर तरफ अन्धेरा था मगर शायद इतना गहरा नहीं जो अचानक अशरफ की ज़िन्दगी में उतर आया था। यूं तो वादी में जाने कितने घर ऐसे भी थे जिनमें दिया जलाने तक के लिए कोई नहीं बचा था मगर यहाँ...., कुछ ऐसे भी घर बच गए थे जिनके उझड़ने का सोग मनाने को कुछ मासूम ज़िन्दा रह गए थे फर्क सिर्फ इतना था कि इन्हें अपने जिन्दा बच जाने पे बेहद अफ़सोस था, क्योंकि अगर वह चाहते तो बड़ी आसानी से इन गोलियों का शिकार हो सकते थे जिनसे बचने की बेतहाशा कोशिश में उन्हें यह ज़िन्दगी तोह्फे के रूप में नसीब हुई थी, इस बात का अफ़सोस उन्हें तब हुआ जब उनकी आँखों के सामने घर के बाकी लोकों को बड़ी बेदर्दी से मौत के घाट उतार दिया गया और वह लोग अपनी इस दर्द भरी चीखों को जाने खामोशी के किस कब्रिस्तान में दफ़न कर गए। अब सिवा अन्धेरे के क्या बचा था उनके पास !

अशरफ भी हाल ही में ऐसे ही एक हादसे का शिकार था, अभी चन्द ही रोज़ तो हुए थे जब कुछ लोगों ने उनके गाँव पर हमला किया था, जहाँ जो मिला लूट लिया गया, जिसने रोका उसको मार डाला गया, मासूम लड़कियों की अज़मत लूटी गई, न जाने कितने ही घर जला दिए गए और साथ ही जला दी गई थी इस गाँव की शांति और खुशहाली ! मौत का कहर टूट पड़ा था सब पर, ऐसा लग रहा था जैसे किसी मासूम जानवर पे भूखे भेड़िए झपट पड़े हों। सब कुछ खत्म हो चुका था। वह कैसे भूल सकता था वह दिन जिस दिन उसने अपने अम्मा-अब्बू को अपने हाथों से दफ़नाया था। और शायद उन्हीं की कब्रों का अन्धेरा आज उस घर में उतर आया था, सच ही तो था, यह घर भी तो कब्र जैसे ही थे, जिन्दा लाशों की कब्रें। अपनी इस अन्धेरी दुनिया में खोए अशरफ के सामने बीते लम्हों की एक-एक बात इस प्रकार याद आ रही थी जैसे कोई वृद्ध अपनी एलबम खोल कर बीते हुए ज़माने की दहलीज़ पर पहुँच जाता है और एक-एक तस्वीर उलटता हुआ एक-एक ज़माने से होकर गुज़रता है। अशरफ भी आज उसी प्रकार उन पुराने दिनों में खोया है जिसमें वह चाहता तो अपनी ज़िन्दगी में हुए इस नुक्सान से बच सकता था। उसे रह-रहकर वह दिन याद आ रहा था जब उसके बड़े भाईजान सुहैल ने बार-बार उन्हें यहाँ से कहीं दूर चले जाने को कहा था। कितनी जिद्द की थी उन्होंने कि हम लोग अब यहां नहीं रहेंगे, यह जगह रहने के काबिल नहीं मगर तब अब्बू ने उन्हें यह कह कर मना कर दिया था कि कुछ नहीं होने वाला उन्हें यह ज़मी हमारी अपनी ज़मी है, मेरी ज़िन्दगी की जाने कितनी ही यादें इस ज़मी से वाबस्ता है, जिसकी गोद में मैं पला-बड़ा हुआ, जिसके पाक दामन में मेरे माँ-बाप दफ़न हैं, इसे छोड़ कब मैं कैसे चला जाऊँ। यह वही लोग हैं जिनके साथ मैंने ज़िन्दगी के हर खुशी और ग़म मिलकर झेले हैं, इन लोगों को छोड़कर एक अन्जान दुनिया में मेरी पहचान क्या होगी। और फिर भाईजान चाची जान और बच्चों को लेकर वादी से निकल गए थे, बाद में उनके कई खत आते रहे जिनमें यही ज़िक्र था कि वह लोग भी उनके पास आकर रहें मगर अब्बू नहीं माने थे। शायद इसलिए, उन्हें अपनी ज़मीं, अपना घर छोड़ना गवारा नहीं था या उस घर मेां उनके पूर्वजों की रूहें उन्हें जाने से रोक रही थीं और वैसे भी बुढ़ापे में आदमी बहुत भावुक हो जाता है। रोज़ सुबह अब्बू उठकर अपने माँ-बाप की कब्र पे जाते, कब्र पे पड़ी धूल और बिखरे पत्तों को साफ करके वहां अगरबत्ती जलाए घंटों बैठे रहते थे, उन खामोश कब्रों के साथ घंटों बिता देना उन्हें कैसा आनन्द देता उसका अहसास उसे तब शायद बहुत कम था, मगर आज जब वह खाली घर के अन्धेरे कोने में बैठा है तो उसे लग रहा है जैसे अम्मी के आँचल में बैठा है, रोज उस हुक्के की चिलम साफ करके उसमें नया तम्बाकू भर देना और पानी भी बदल देता जैसे अभी अब्बू बाहर से

आकर उसे कहेंगे कि अशरफ बेटा ज़रा चिल्म भर के कांगड़ी में से एक चिंगारी डाल देना, बड़ा तलब हो रहा है। सच कैसे छोड़ के चला जाए आदमी इस घर, उस ज़मीं उन यादों को ! शायद अब्बू सच ही कहते थे कि क्या पहचान होगी हमारी अन्जाने लोगों में। यही सब बातें बार-बार उसकी ज़हन में चोट कर रही थी।

इसी जदो-जहद में झूझते उसे यह अहसास तक नहीं हुआ कि कब उसके भाईजान और भाभीजान कमरे में दाखिल हुए और कब उसके पास आकर खड़े हो गए। वह शायद सर उठाके देखता तक नहीं अगर उसके भाईजान की आवाज़ उसके कानों में न पड़ती, 'अशरफ' ! एक पल के लिए तो उसे यकीन नहीं हुआ कि उसके भाईजान उसके पास खड़े उसे पुकार रहे हैं और दूसरे ही पल वह मासूम बच्चे की तरह तड़पकर उठा और उससे लिपट गया मानो जैसे पहली बार उस कांधे का सहारा मिल गया जिससे लिपट कर वह दिल खोल के रो सकता था, जाने कितनी देर तक वह इसी प्रकार लिपटा सहमासा रोता रहा, होंटों पर सिर्फ यही बात थी "भाईजान, सब खत्म हो गया, अम्मी-अब्बू.... मैं कुंछ नहीं कर सका भाईजान, उन ज़ालिमों ने हमसे हमारे माँ-बाप छीन लिए, हमें यतीम बना दिया भाईजान !"

पहले तो सुहैल को लगा कि एक पल में उसका कलेजा फट के बाहर आ जाएगा। मगर फिर ख्याल आया कि वह बड़ा है अगर वही टूट गया तो अशरफ़ को कौन सम्भालेगा। अपनी आह और दर्द को खुद में ही समेट लिया उसने, गर्दन घुमा के आरिफ को देखा तो उसकी हैरत का ठिकाना नहीं रहा, आरिफा ने अपने मुँह में सर की चादर ठूंसकर, अपने दाँतों से इस प्रकार भींच रखा था कि कहीं मुँह से कोई चीख न निकल जाए, उसकी आँखों से अश्कों का एक समुंद्र उमड़ कर उसके चेहरे पे बिखरा पड़ा था। सुहैल अपनी आँखें मूद कर खुद को होसला देने की एक नाकाम सी कोशिश की। बस तड़पकर गले लगा लिया अशरफ को। काफी देर तक यही मातम छाया रहा कि अचानक सुहैल तड़पकर फूट पड़ा, "कितनी बार कहा था मैंने कि हमें यहाँ नहीं रहना चाहिए, यहाँ के हालात रहने के काबिल नहीं, मगर किसी ने मेरी एक भी न मानी, इसी अंजाम का डर था मुझको, इसीलिए मैं आरिफा और बच्चों को लेकर चला गया यहाँ से, मगर तुम लोगों ने मेरा साथ देन से इन्कार कर दिया।"

अशरफ़ चुप रहा जैसे वह इस बारे में कुछ कहना ही नहीं चाहता था। इस पर सुहैल फिर बोल पड़ा, "सब कुछ तो खत्म हो गया, अब्बू की एक छोटी सी जिद्द ने उनकी जान ले ली।"

अशरफ एक मासूम बच्चे की तरह बोला, "नहीं भाईजान, अब्बू मरे नहीं हैं, वह तो शहीद हुए हैं, आखिरी दम तक उन्होंने यह घर, यह ज़मी नहीं छोड़ी, इसी मिट्टी में पैदा हुए, यहीं दफ़न हुए, इससे बड़ी और क्या बात हो सकती है भाईजान !"

आरिफा अशरफ के करीब आकर, बड़ी ममता से उसके सर पे हाथ फेरकर बोली, "तुम ठीक कहते हो अशरफ, मगर क्या हुआ उनकी इस कुबार्नी से, क्या वादी में चारों तरफ लगी आग बुझ गई, क्या यह घर बच सका उन ज़ालिमों की निगाहों से, नहीं ना !"

"तुम ठीक कह रही हो आरिफा, जब तक आम्मी-अब्बा थे तब तक ठीक था मगर अब मैं अशरफ को यहाँ से ले जाऊँगा, माँ-बाप तो पहले ही खो चुका हूँ अब किसी भी कीमत पर अशरफ को खोना नहीं चाहता", सुहैल बोला जैसे अब वह कोई भी चोट बर्दाशत करने की स्थिति में नहीं था। सच ही तो था, कौन बचा था अब, जिसे वह अपना कह कर पुकारता। मगर अशरफ उनकी इन बातों पे ध्यान न देकर पता नहीं कौन सी दुनिया में खोया था।

"मैं अब कहाँ जाऊँगा भाईजान, अब्बा की कुर्बानी तो सिर्फ शुरूआत थी, अभी तो बहुत सी कुबार्नियाँ देनी बाकी हैं। लड़ाई तो अब शुरू हुई है और ऐसे में पीछे हटना तो शर्म की बात होगी।" बुदबुदा उठा था वह, एक क्रांतिकारी की तरह, बेसुद, मरने मिटने को तैयार खड़ा था वह। चौंक उठा था सुहैल उसकी आँखों में झाँककर, बला की आग थी उनमें ! "दीवाने हो गए हो क्या" बड़ी अजीब सी लड़खड़ाती जुबान में बोला सुहैल जैसे अन्धेरे

में किसी साए को देखकर डर के मारे चीख पड़ा वह।

मगर अशरफ उसी तरह, उसी अन्दाज़ में बोला, "दीवाने ही तो नहीं हुए हैं भाईजान, काश ! हम सचमुच दीवाने हुए होते तो आज दुशमन हमारे घर में घुसकर, हमें लूटकर नहीं चला जाता।" हम लोग इतने डरपोक हो गए हैं कि भाग जाने में अपनी बेहतरीं समझते है मगर सामना करने की हिम्मत नहीं झुटा सकते।"

अशरफ उठकर आरिफा की तरफ बड़ा, एक मासूम बच्चे की तरह अपना सर उसकी गोद में डालकर उसने कहा, "चाची जान एक माँ है न आप, यह सोचकर हज़ारों तकलीफ उठाकर भी अपने बच्चों को पाल रही है कि एक दिन यही बच्चे तुम्हें हर खुशि देंगे, तुम्हारे लिए दुनिया की हर खुशि समेट लाएंगे, और अगर बुरे वक्त में वहां तुम्हारा साथ छोड़ दे तो?" उसकी इन बातों से परेशान हो उठा था सुहैल, आखिर क्या चाहता है अशरफ, उसकी समझ में नहीं आ रहा था। फिर भी आरिफा की तरफ घूरकर बोल उठा वह, "आरिफा तुम सामान समेट लो, हम लोग कल यहाँ से जा रहे हैं।"

अशरफ बोला, "नहीं चाचीजान सामान न समेटना।" बड़ी ममता से उसके सर पर हाथ फेरकर वह बोली, "क्यों न समेट, तूं क्या चाहता है, हम वहाँ तेरे बिना तिल-तिल जल के मरें, तू मेरा बेटा है न, क्या माँ के साथ नहीं चलेगा।"

"क्या ऐसा नहीं हो सकता भाभीजान कि आप अपने इस बेटे के पास लौट आएं।" उसे निहारता कह रहा था वह, यहाँ पे और न जाने मुझसे कितने बेटे मिलेंगे तुम्हें, उन हज़ारों बेटों को भी एक माँ की ज़रूरत है भाभीजान !"

आरिफा खामोश रहती है, उसमें अशरफ बोल पड़ा, "क्या बोलेंगी यह, यह तो खुद एक माँ है, माँ के दिल की तड़प समझती है भाईजान ! जानती हैं कुर्बानी क्या होती है !"

"तो तुम क्या चाहती हो, आरिफा कि इसे मौत के घेरे में जूझता छोड़ चला जाऊं मैं, माँ इसकी जिद्द के सामने झुक जाऊं और झोंक दूँ तुम्हें और बच्चों को इस आग में।" बरस पड़ा सुहैल।

मगर उसकी इन बातों का जवाब नहीं था आरिफा के पास, उधर अशरफ, हर जवाब लिए तमार खड़ा था, बोला, "कुर्बानी तो देनी ही पड़ेगी भाईजान, बिना कुर्बानी के आज़ादी नहीं मिल सकती, इन सरहद पार के परिन्दों से !"

चीख पड़ी सुहैल, "तो मरो फिर, हो जाओ कुर्बान, खाओ गोलियां, पड़ी रहेगी तुम्हारी लाश किसी कोन में, मगर मैं यहाँ हरगिज़ नहीं रहूँगा।" चौंक उठे थे आरिफा और अशरफ, "मुझे किसी की भी ज़रूरत नहीं, मैं समझूँगा अम्मी-अब्बा के साथ तुम भी.....

"यह क्या कह रहे हैं आया" बीच में टोक दिया आरिफा ने, टोकती नहीं तो क्या, आखिर एक आपका छोटा भाई है, इसे सहारा देने के बजाए आप इसे डाँट रहे हैं।" रो पड़ी थी वह, "देखो अशरफ, तुम अपने भाई को समझने की कोशिश करो, यह तुम्हें बहुत प्यार करते हैं और तुम्हारी जान खतरे में नहीं डालना चाहते ! खुदा-न-खास्ता तुम्हें कुछ हो गया तो.... बिलख के रो पड़ी वह !

"भाभीजान, यह आप कह रही हैं मुझसे", अशरफ चौंककर बोला, "हाँ, मैं कह रहा हूँ, चल छोड़ दे जिद्द, मान ले इनका कहना।" तड़पकर बोली, वह आखिर माँ होने के साथ-साथ एक पत्नी भी थी वह, जूझ रही थी आरिफा एक माँ और पत्नी के बीच। मगर अटल था तो बस अशरफ का इरादा, वह अशरफ जो न बेटा था, न देवर और न भाई। वह अशरफ जो एक क्रांतिकारी था, वह अशरफ जो क़सम खा चुका था कुर्बान होने की। "नहीं भाभीजान, अब ऐसा नहीं हो सकता," बोला वह। आरिफा रो उठी, उसे लगा कि उसकी ममता हार गई, शायद वह आरिफा उसपे हावी हो गई जो एक पत्नी है। और उदर तड़प उठा सुहैल, गम्भीर होकर बोला, "तुम्हारे आँसूओं का इसमें कोई असर नहीं होने वाला, आरिफा। अब हम यहाँ एक पल भी नहीं रुकेंगे– चलो।" कहकर लौटने को तैयार हो गया वह। आरिफा तड़ उठी, भिक्षालू आँखों से देखा अशरफ को जैसे उससे अपने अशरफ की भीख माँग रही हो, मगर वह नहीं पिघला, ज्यों का त्यों पत्थर बना खामोश घूरता रहा उन्हें तब तक, जब तक सुहैल कलाई थामे आरिफा को, सहारा देता दरवाजे से ओझल न हुआ।

(कश्यप) क्षीर भवानी (काऽशुर बोग)

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काऽशुर परॅनुॅच कुंज़

काऽशिर वरॅनुॅमाला :

(क) स्वर :
अ, आ', आ अऽ, आऽ इ, ई उ, ऊ, उॅ, ऊॅ ए', ए ओ', ओ -य, -व -य् अं १९

(ख) व्यंजन :
क ख ग च छ ज च़ छ़ ज़ ट ठ ड १२
त थ द न प फ ब म य र ल व १२
श स ह ३

(ग) अलावुॅ (हिन्दी संस्कृतुॅक्य्) स्वर, व्यंजन (नावन मंज़ इस्तिमाल करनुॅ बापथ)
(i) स्वर : ऐ, औ, ऋ ३
(ii) व्यंजन : घ, झ, ढ, ध, भ ङ, ञ, ण ष, क्ष, ज्ञ ११

कुल = ६०

अऽस्य् रोज़व प्रारान

अऽस्य करव बे'यि अकिलटि पनुॅन्यन लेखन वाल्यनव्यनती ज़ि सिरिफ पदिय ओत मतुॅ लीख्य्तव। गद्य ति आऽस्य्तव लेखान। गद्य याने नसर लेखुन छु स्यठाह सहल। अस्य् छिना दोहदिशि हुँज़ कथबात गद्यस मंज़ करान? त्यलि क्याज़ि नुॅ अऽस्य् पनुॅन्यन व्याच़ारन गद्यिकिस रूपसमंज़ लीखिथ ब्ययन ताम वातुॅनावान? अगर साऽन्य् लेखनवाऽल्य् रछा सोंचन तुॅ क़लम तुलननफ़ीस गद्य ह्यकन लीखिथ। वुछिव त्वहि छनुॅ काँह कमी ज़ि कथ मुतलख लीखिव। व्यशियन याने सबजक्टन हुँज़ छयनुॅ काँह कमी। पनुॅनि दिलुॅकिस स्वो'दरस मंज़ व्वो'थुॅवुॅन्यन लहरन ह्यो'यतव साम, पनुन ओ'दपो'ख, गुज़रयोमुत ज़मानुॅ, पनुॅन्य् साद-संत, ग्वनुॅ'नुमाथ, लिखाऽर्य, तिरथ, कोह तुॅ यिमनुॅय मुतलक लीख्यतव गद्यस मंज़ केंह। असि छे'य क्षीरभवाऽनी हुँदिस अगस्त-सितम्बर १९९६ किस शुमार समंज़ ति त्वहि यी व्यनती कऽरमुॅच़। अज़ पे'यि ब्ययि यिव्यनती अमिकिन्य दुहरावुन्य ज़ि असि वोत नुॅ तुहुंद ल्यूखमुत काँह मज़मून ति। असि छये'व्वो'मेद ज़ि सानि व्यनती प्यठ कऽरिव त्वो'ह्य गोर तुॅ तुलिव कलम।

हेरथ छय यिनुॅ वाज्यन्य्। अमि बडि दोहुॅच अज़मथ बावुनुॅच छय नुॅ ये'त्यथ काँह ज़रूरथ ति क्याज़ि अस्य साऽरी छि यि ज़ानान ज़ि अमि बडि तुॅ पवित्र दोहुक असर क्या छु सानि धार्मिक तुॅ समाऽनी ज़िन्दुॅगी प्यठ ओसमुत। वुन्य्क्यन छि अस्य् बेगरि तुॅ छकुॅरिथ। वुन्य्क्य्नति छा सानि धार्मिक तु समाऽजी ज़िन्दुॅगी प्यठ अमि पवित्र दोहुक तिथुय असर? वुन्य्क्यन तिछा असि तिमय प्रानि रीच़ पानुनावुॅनुक काँह जरूरथ? अस्य् छा हेरुॅच पूज़ा पूज़ा ज़ाऽनिथुय करान किनुॅयि छय वुन्यक्य अख महज़ खानुॅपूर्ती बनेमुॅच़? क्या सिरिफ ख्यन-च्यन करुन कोर्येन तुॅ अंगन आऽशिनावन डून्य् बेतरि सोजुॅनुय् ओत गऽया हेरथ? सूंचिव। सूंचिथ तुलिव क़लम तुॅ लीखिव। अस्यरोज़व प्रारान तुहुॅन्द्यन यिमन मज़मूनन।

- कन्हैयालाल परदेसी

लीला

ग्यानुक बर मे' मुच़राव बगवानो
सनम्वख कृष्ण जी दर्शुन हावतम
अरज़न दीवने रथ बानो
पाप करम किन्य् पथर छुस प्योमुत
अरपन करयो चे़ टाऽठ्य् प्राणो
दरशन बुँ करुँ हा चोनुये
कृष्ण जी म्याने छुस बुँ मेज़बानो
दितुँ त्युथ चुँ आत्म ग्यान
ये'मि सूत्य् प्रज़नाव पननुय पानी
आनंद ब्रह्म चुँ पानुँ छुख
करनावतम मे' पनुँनिय ज़ानो
ओमकार रूपी पानय छुख
ज़गतस साऽरिसुँय छुख पालानो
कर दया दयावान दय छुय नाव
बऽखत्यन छुख पानुँ दय टोठानो
परदेसीयस वन्य् ख्यमा कर
ज़गतुँकि रखिपालुँ छुख बोज़ानो
कासतम द्वख लूब बे'यि अग्यानो
गीता उपदीश बोज़नावतम
कासतम द्वख लूब बे'यि अग्यानो
गमगीन पान म्योन बेहाल गोमुत
कासतम द्वख लूब बे'यि अग्यानो
वन्दहय जुव जान क्रोनूये
कासतम द्वख लूब बे'यि अग्यानो
ये'मि सूँत्य् मनशस छु मूख्य् सपदान
कासतम द्वख लूब बे'यि अग्यानो
ज़गतस रछवुन पानुँ छुख
कासतम द्वख लूब बे'यि अग्यानो
ब्रह्मा विष्णु महीश्वर छुख
कासतम द्वख लूब बे'यि अग्यानो
मनसुँयमंज़ दितम बक्ती बाव
कासतम द्वख लूब बे'यि अग्यानो
हऽल्य् अच्छर करमुँक्य् से'द्य् कऽरतव
कासतम द्वख लूब बे'यि अग्यानो

-स्व० चमनलाल 'चमन'

कावन हुंद शोर

यि यूत हो' ज़ूमुँ
न काऽसि पता'ह को'त गछ़व
न काऽसि खबर आयि कपाऽर्य्
सिरिफ पकान
अथन क्यथ माटो ह्यथ
ज़न तुँ मिशीनुँ
किंही न सोंचान
बे'माने नाऽरव सूँत्य् लऽग्य्मुँत्य् हऽट्य्
शोर शराबस मंज़ फो'टमुत शहर
गरदि वऽल्य्मुँत्य् बुथ्य्
कोचि सडकुँ मंदान

यि जो'लूसुँ ओस दो'हय युथुय
तिमय लूख
तिमय बुथ्य्
तिमय वतुँ
मऽज़िल मुकाम
नेब निशानुँ नुँ कुनी
फकथ कावन हुंद शोर
कावन हुंद शोर
कावन हुंद शोर।

बस, बा'ह, बार, अऽछ, आऽस, किस, कीश, गुर, गूर, तुँर, तूँर, मे', मेठ, मो'र, मोर, ब्यन, ब्यन, कूँत्य्, तीत्य्, मंदर, चंऽदुँर।

–पुष्करनाथ धर

अज़मोवमुत गव पथर पोवमुत

वऽरियि बो'दिस अऽस्य् बटुँ तुँ बटनि आऽसस थो'प दिथ, अऽछ वऽटिथ, कन बंद थऽविथ कशीरि मंज़ पनुँन्य् दो'ह हाख बतुँ ख्यथ गुज़ारान। सोन असूल ओस कुनि पाऽठ्य् ज़िंदुँ रोजुन तु ज़िंदुँ रोज़नुँ द्युन। ज़िठ्यन हुंद बरदाश वऽनितव या दरमुँच मजबूरी फर्ज़ ओस यज़तस थफ करुँन्य्। छूवपुँ र्‌वपुँ सुँज़ वनुँन मा गछिहे खाऽली। बेअन्दाज़ुँ ओकसावनुँ मूजूब ति आऽस्य् हदुँखोतुँ बरदाश करान। शायद ओस सोन कोम स्यठाह ल्वकुट यो'ताम आबाऽदी हुँद सवाल छु। १९३१ प्यठुँ हे'त्य् असि जुलुम ज़्यादय पहान चालुँन्य्। तिमव क्वसुँ कसर थवेयि बाकी नतुँ।

मऽशिथ गछ़नुँ तिम बदसलूकी हुँद्य् कारनामुँ यिम रोज़मरुँ ज़िंदगी मंज़ आऽस्य् बटस तुँ बटनि कऽशीरि मंज़ फिरकुँ परस लूक बोज़नावान। त्यूतुय नुँ बऽलिकि कोमी नेशनलिस्ट लीडर ति रूद्य् वनान, "थक कडव ले'लि ये'मि सातन बटनि वुछोक सान्यन, गरन मंज़ नोकरान्यन हुँद्य् पाऽठ्य् काऽम करान तुँ तो'मुल छ़टान।"

अमि पतुँ वो'नुख "बटा सतन दऽरियावन फिरनाऽविथ अनोथ वापस त्रेशि हो'तुय।" दऽरयावस वाऽतिथ छा यि मुमकिन त्रेश चनय फेरि वापस कांह छे'नुँ पछ़ यिन्य् बऽड कथ। अगर सु वनिहे सतन समंदरन ति ओस मुमकिन क्याज़ि संभदरुक पोन्य् छु नमकीन, ट्यो'ट चनस लायख छुनुँ। मगर कशीरि मंज़ दिच़ तऽम्य् दऽरियावन हुँज़ मिसाल। बे'ति दितुख हाऽविथ आऽखरस वुनिक्यन।

बटुँ ओस पानस मानान स्यठा गाटुल अकुँलमद। मगर ओस दरअसल स्यो'द सादुँ ईमानदार बगवानस पछ़ करन वोल इनसान। तवय वो'नहस सतन यारुँबलन अनोथ तुँ खारोथ त्रेश चनय। अऽमिस आयनुँ पछ़ ज़ि दऽरयावस वऽसिथ किथुँ पाऽठ्य् खसि त्रेश चनय। बटुँ वो'थुस हया बेह शरुँथ अथ प्यठ। दो'नवय वऽथ्य् तुँ गऽयि क्वलि प्यठ। तति ऑऽस्य् वारियाह हेरुँ पाऽव्य्। बटस ओस यकीन ज़ि तऽम्य् छु यि शरुँथ ज़्यूनमुत तुँ ह्यो'त तऽम्य् जल जल हेरुँ पाव्यन वसुन। बे'यि ज़न वो'ननस नसाऽ वारुँ वारुँ क्याज़ि छुख नुँ हेरन वसान पोन्य् छा ज्यादुँ दूर। आऽखुँर वाऽत्य् आऽखरी पाऽविस निश तुँ तऽम्य् वो'ननस– "थाव साऽमे' होर शारुँथ तिछा मुमकिन दरियावस वाऽतिथ खसि काहं त्रेश चनय। यि वऽनिथ खऽत्य् द्‌वनवय बऽठिस प्यठ वापस। बटुँ वो'थुस व्वलुँसा कड व्वन्य् शरतल। असुनाह त्राऽविथ वो'ननस चे चे'यथा साऽ त्रेश शरतल छुख मंगान। त्रेशि हो'तुय खऽसिथ छुख नुँ शरमंदुँ गछ़ान वुलटुँ छुख शरतल मंगान।

अऽमिस निशि गव यि दोखुँ, वे'शवासगात मगर हुमिस निशि अथ वनान नीती, नियत, या हकीकतन सियासत। अमी सियासतुँ सूत्य् द्युत बऽड्यन लीडरन ति व्वलगतुन विज़ि विज़ि तिमव। सान्यव लीडरव करेयि स्यठाह कूशिश हिंदोस्तानस गऽछ्य्नुँ जुँ हिसुँ गछुँन्य्। वज़ीरि एजमुँक ओ'हदुँ दिनुक ति कर्‌योख इकरार मगरतिमन आऽस क्वकरस कुनी ज़ंगति गव गज़हऽबी असूलन प्यठ इसलाऽमी रिपबलिक काऽयुँम करुन। सोन स्यज़रा तुँ पंज़रा बे'यि मज़हबी बरदाशतुक नतीजुँ छु अऽस्य् रूद्य् बराबर दोखुँ ख्यवान।

तवाऽरीख छे' गवाह पंडित जीयन को'र कशीरि मंज़ शेखस प्यठ यकीन। दिवनोवनस हर कांह मदद हकूमतुँ सूँत्य्। शेख-नेहरू अथवासुँक्य् फोटू तुँ पोस्टर छि वुनिति याद। लाल चोकस मंज़ लूकन हुंद द्‌वयव अथव चरिपो'प। नेहरू जीयस तो'र फिकरि ज़ि अथुँ हावुन गव अथुँ ख्यावुन। तो'वपतुँ ति रूद यिमन पछ़ करान तुँ ऑस्य् दोखुँ ख्यवान। आज़मोवमुत गव पथर पोवमुत स्वय गऽयि साऽन्य् बाऽश्य्।

बस, बा'ह, बार, अऽछ, आऽस, किस, कीश, गुर, गूर, तुँर, तूँर, मे', मेठ, मो'र, मोर, ब्यन, ब्यन, कूँत्य्, तीत्य्, मंदर, चंऽदुँर।

मूजूदुँ हालात वुछिथ छु बासान पाँछ़ दऽरियाव पंजाबुँक्य् तुँ जुँ शुमाऽली हिंदुस्तानुँक्य् अलावुँ मा तारन यिम असी जनूबी हिसुँ क्यन दरियावन ति त्रेश चनय। बम पिसतोल तुँ आतंकवाद ह्यो'तुन दिलि तुँ बाकी अलाकन मंज़ बाज़ाऽबतुँ फाऽलुन प्रथ काह सबूत आऽसिथ छि अऽस्य् यिहुंद जुलुम बरदाश करान। यिमन हमदरदी करनस छु नुँ हकूमत ति काहं मोकुँ त्रावान।

आज़ाऽदी पतुँ वुछ्य् असि त्रे जंग। ज़ीनिथ ति रूद्य् हाऽरिथ। वनुँनुँ आव अऽकिस सासस वऽरियस करव जंग। मगर अख र्‌यथ ति द्राख नुँ ये'लि जंग को'रुख। हाऽरिथ बीठ्य् पनुन अलाकुँ वापस मंगनि। हाऽराऽनी छे' असि द्युत ज़्यूनमुत अलाकुँ जल जल वापस मगर यिमव त्रोव नुँ सोन अलाकुँ। अख लछ फोजी कूँद्य यो'ताम बंद आऽसिख, बीढ्य् छो'पुँ कऽरिथ। अऽस्य् गऽयि यिहुँद्यन इलहाकन तुँ मुहाऽयदन पछ़ करान। अमुन शाऽंती कॉऽयम करनुँ खाऽतरुँ को'र असी यिति मंजूर। तिमव थो'व पनुन दो खुँबाऽज़ी हुंद ओ'सूल बरकरार।

असि को'र ना त्राहि-त्राहि ये'लि तिमव पनुन वज़ीरि ऐज़म फांसि खारे।

कशीरि मंज़ बटुँ कडनुँच च्वय थऽवुँख जाऽरी तुँ पनुँन्य् साऽजिश सरअंज़ाम अननस गयि कामयाब। शे' वऽरी गाऽख बटुँ छुँनिख मुकमल पाऽठ्य् कऽशीरि मंजुँ कऽडिथ। व्वन्य् गऽयि आतंकवाऽद्य् वारुँ खतुँम। बेशुमार हथियार ति कऽरिख सरकारस हवालुँ। हिंदोस्तानुक पांऽसुँ तुँ पेट्रो डालर तुँ अपाऽरिम मदद ह्योंतुन सोरुन। तोपतुँ ह्योतुख हिंदुस्तान ज़िंदाबाद नारुँ द्युन। ग्वडुँ वो'नुख सतन दऽरियावन अनोख काऽफिर त्रेशि हऽतिय। मगर यिमन आयि अकुँल ये'मि सातन अपाऽरिम्यव व्वपर बायव अति यिमनुँय अऽदुँरखल कऽर। कुनी लायक ति थऽविखनुँ। ति गॅछ़िथ गऽयि बे'यि सो'य सियासत शरू तिक्याज़ि यिमन छे' खबर हिंदुस्तानस बेज़ती कऽरिथति करि हकूमत तिमन प्रथ कांह मदद। कशीर अख अछ़यो'न अलाकुँ आऽसिथ ति छुँनिख बटुँ बन्दूक नोकस प्यठ कऽशीरि मंजुँ कऽडिथ। मेहरबाऽनी कऽरुँख मुहाऽजिर थोवुख नुँ नाव। मायग्रंट वो'नुख।

शरू प्यठुँ वो'नुख कऽशीर छे' हिंदोस्तानुक अछ़यो'न हिसुँ। वारुँ-वारुँ छु व्वन्य् यिवान तथ वननुँ द्वन मुलकन हुंद बाहमी सवाल। कथ करव अऽस्य् पछ़। चूंकि काऽशुर बटुँ छुनुँ कुनि मुजराह, तिमन निशि छि साऽरिय सवाल दऽदवन यो'ताम न, असि पनुन गरुँ वापस यज़तुँ सान गछ़नुक इंतज़ाम यियि करनुँ।

पज़र छु बासान अऽस्य् अऽन्य् यिमव सतव दरियावव प्यठुँ त्रेश चनय। त्रेश मो'हिया करन वोल हाऽकिम रूद असि सूँत्य् हर दम अऽछन तुँ आऽसस थो'प दिथ।

शायद छि अऽस्य् वकुँत गुज़रनस प्रारान तुँ हकूमत छि नुँ पनिन्यन राज़न कांह वाशकाफ करनस तयार।।

– तेज रावल

वचुन

वहनाक रेगिस्तानुँ बिहिथ खाब गरन बाल्यन।
दिख तार स्यठा प्रारून छु तारुँ तरन वाल्यन।।

आस्यम मे' डला फो'ल्गुँत पोशव तुँ खेयलव वो'लमुत।
गथ-गथ दिवान तुँ प्रारान साऽल करन वाल्यन।।

नऽन्य् तुँ नंगय गुल्य् छिम व्वद सुँय मे'गऽमित तुँ छिम।
बे वायि सबुँज़ पन द्यो'वु बे सायि हरन वाल्यन।।

कम सोंतुँ शिहुल गालान, कम शीनुँ को'हन ज़ालान।
कम नेजुँ कऽहऽर लायान छी वीद परन वाल्यन।।

सरताजुँ ज़मीन साऽनी हा यारुँ आऽसी बाऽनी।
दम फुट्य् छि अऽसी प्रारान, अऽतलास जरन वाल्यन।।

नुंद रे'श तुँ लला डीठुँम कनि दारि प्यठन बीठुँम।
रेशा छु प्यो'मुत गो'ब अज़, रे'श्यनामुँ परन वाल्यन।।

आ रोजुँ दरस प्रारान, तिम को'ह तुँ जंगल छ़ारान।
कम शोख दिल्स रूदी, परदेस मरन वाल्यन।।

(रेडियो कश्मीर, जम्मू)

बस, बा'ह, बार, अऽछ, आऽस, किस, कीश, गुर, गूर, तुँर, तूँर, मे', मेठ, मो'र, मोर, ब्यन, ब्वन, कूँत्य, तीत्य्, मदर, चंऽदुँर।

-'मकतूम' मास्टर जय कृष्ण रैना

होश कर – कर होश

होश कर पानुँ हुशयार गछ़तुँ गफलतुँ,
मोथ छुय पतुँ-पतुँ ताऽसीलदार।
जोश ब्ये'यि चम खम सरहम गछ़ी व्यतुँ,
मोथ छुय पतुँ-पतुँ ताऽसीलदार।।

मनुँ बालव दिस सूहमके ज़्यतुँ,
खल कर साफ गो'न्य् नुँय अंबार।
दल दिथ मों'डिसुँय तल चार कन्युँ दतुँ,
मोथ छुय पतुँ-पतुँ ताऽसीलदार।।

म्वय खानुँ म्वय दामुँ दामुँ गलि गलि च्युतुँ,
तय कर मऽज़िल लयि अन यार।
स्वय छि बऽड क्रे'या लछुँ सासुँ मंज़ हतुँ,
मोथ छुय पतुँ-पतुँ ताऽसीलदार।।

यिज़ि वो'न दिज़ि ज़ाख न्यथुँ नो'न छतुँ-वतुँ,
तिज़ि सोर्योय गो'य कोर ल्वकुँचार।
विज़ि-विज़ि सातुँ-सातुँ दो'हुँ दिश रे'तुँ रे'तुँ,
मोथ छुय पतुँ-पतुँ ताऽसीलदार।।

वव ब्योल दाँडूर न्यंदुँ कर दिथ लतुँ,
ग्यव लोलुँ हामुँ आऽव तय स्वल चार।
रव ये'लि प्रजली त्ये'लि चुँय ख्यतुँ च्यतुँ,
मोथ छुय पतुँ-पतुँ ताऽसीलदार।।

कथ छुख स्वम्बुँरान बऽल्य् चुँय् अतुँ गतुँ,
पथ रोज़ि क्या तावुँनुन छु बाज़ार।
सथ बोज़ दुनिया छु शिनियाह शुन्य् नतुँ,
मोथ छुय पतुँ-पतुँ ताऽसीलदार।।

अंतःकरन चुँ शो'जुँराव ये'मि खतुँ,
संता लगियो वव सरुँ, तार।
वनता च़्ये' हाऽसिल सपदी क्या नतुँ,
मोथ छुय पतुँ-पतुँ ताऽसीलदार।।

नामुँ लीख्य् मय कुल ब्रमांडुँकि रतुँ,
गामुँ-गामुँ शहरुँ-शहरुँ, छु 'मकतूम' यार।
काम दीवन ति दिचुँ पाम, कूताह कतुँ,
मोथ छुय पतुँ-पतुँ ताऽसीलदार।।

1. Kshirbhawani Times will be giving special rebate on matrimonial advertisement to encourage large number of people to take this benefit.

Managing Editor

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AN APPEAL

Kashmiri Pandit Sabha makes a fervent appeal to the Baradiri for generous donations to ensure succour to widows, orphans and other in dire need of help.

People in distress need your precious help. Every penny donated would be commitment to the noble cause for which the Sabha stands.

(Triloki Nath Khosa)
President
Kashmiri Pandit Sabha
Ambphalla, Jammu.